AÑO 3 NUMERO 7 SECTION IN ENGLISH SEPT/OCT/NOV 1992 $1

AMOR Y RABIA

UNA PUBLICACION MENSUAL ANARQUISTA REVOLUCIONARIA

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SOHO
PRISON

¡REVUELTA EN LAS ESCUELAS!

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CRUZ NEGRA ANARQUISTA

PRESOS ANARQUISTAS

SE HA EMPRENDIDO UNA CAMpaña por libertad de dos compañeros anarquistas: Pablo Serrano Serrano y Andrés Torrijos Artes. Estas dos personas han sido y están siendo constantemente represaliadas por el Estado (español). No sólo el período que llevan permaneciendo en prisión — 8 y ll años respectivamente — excede el tiempo que otros "acólitos" — fascistas, por supuesto — no han cumplido, sino que en todo el tiempo que han sobrevivido a la agresión que supone la cárcel, la lucha contra ésta y el no doblegarse en ningún momento, hace que la represión se cebe con esmerada saña sobre ellos.

Andrés Torrijos Artes, que hasta ahora había estado internado en la Prisión de Huesca, ha sido represaliado y trasladado a Prisión de Puerto 1 (Cádiz), por "motivo" de haber convocado una asamblea despúes de que un grupo de funcionarios apaleara a un preso, aunque el verdadero motivo son las constantes denuncias contra la gestión del director del centro, que nuestro compañero venía publicando en la prensa local.

Nada más llegar a Puerto empezó a tener problemas con la dirección debido a que le negaba la máquina de escribir que tenía en Huesca, por lo que puso sendas denuncias contra el director y el maestro en los juzgados de guardia e instrucción. También le han destrozado una televisión que tenía en Huesca.

Pablo Serrano Serrano, quien lleva una cuarta parte de la condena cumplida; cuenta con una larga trayectoria reunión yanquí y de la Patronal de Artes Gráficas y de la muerte de un asesor de la Patronal.

En la cárcel denunció las irregularidades existentes lo que trajó consigo el cese del director de la cárcel de Torrero. A participado en varias huelgas de hambre reivindicando condiciones de trato y vida digna. Fué represaliado con un traslado a Tenerife por solidarizarse en huelga de hambre por la reunificación de los presos políticos. A todo ello, añadimos su negativa a la política del Partido " Socialista " Español de reinserción, en la que se exige el abandono de los ideales políticos e ideológicos de la persona.

Para solidarizarse con estos compañeros puedes:

* Enviar telegramas, exigiendo la libertad de Pablo y Anrés, el cese de las medidas represivas y concesión de los permisos a que tienen derecho por cumplimiento parcial de condena, a los directorres de las prisiones de Zaragoza y Puerto 1, respectivamente.

- **Sr. Daniel Sampérez (Dir. de la Prisión de Torrero) Avenida América, 80. 50007 Zaragoza. España.**
- **Sr. Ricardo Pérez Rabanal (Dir. Prisión de Puerto 1) Apdo de Correos 555, 11500. Puerto de Santamaría. Cádiz. España.**
- **Ministerio de Justicia, Sr Tomás de la Cuadra Salcedo. C/San Bernardo. 28071 Madrid. España.**

Se solicita realizar demostraciones frente a los consulados de España alrededor del mundo. (Para coordinar demostración frente a consulado español en Nueva York y otras ciudades en U.$.A, contactar Love & Rage/Amor y Rabia. En México contactar grupos de Apoyo a Amor y Rabia).

¡POR LA LIBERTAD DE LOS COMPAÑEROS Y LA ABOLICIÓN DE TODA PRISIÓN!

Kolectivo Anti Prisión

(Extraído C.N.T. - Bilbao
Estado Español)

Amor y Rabia es realizado por la Red Amor y Rabia, un grupo de personas comprometidas, las cuales estan de acuerdo en línea general con la Declaración Política de Amor y Rabia y contribuyen con su tiempo, dinero y energía para que *Amor y Rabia* sea una realidad. Las pricipales decisiones y la política general se determinan cuando la red se reune en conferencia, una vez al año aproximadamente. Las decisiones interinas, menos importantes (de acuerdo con las decisiones de la Conferencia) las toma el Concejo de la Red, integrado por personas de diferentes regiones que se reunen varias veces al año. Cualquier grupo verdaderamente interesado en el proyecto puede mandar dos delegados a las reuniones del Concejo de la Red. Las decisiones que requieren acción inmediata (de acuerdo con las decisiones de la Conferencia y el Concejo de la Red) las toma el Grupo de Coordinación electo, que consulta con el Grupo de Producción (GP) por teléfono y por correo. Diariamente las decisiones son hechas por el GP, residente en la ciudad de Nueva York, donde se publica el periódico. En algunas ciudades y regiones, simpatizantes de *Amor y Rabia* se organizan para cooperar en el apoyo al periódico a nivel local y a veces participan en la Red a través de su grupo o colectivo. Otros simpatizantes militan solos/as.

La mayoría de los/as colaboradores/as de *Amor y Rabia* están activos/as en esfuerzos por cambiar el mundo, además de publicar *Amor y Rabia*. Los/as simpitizantes están involucrados/as en un amplio rango de grupos locales, en varios tipos de publicaciones, en redes que atienden asuntos específicos y en organizaciones que militan local e internacionalmente y frecuentemente escriben sobre sus actividades en *Amor y Rabia*. La Red Amor y Rabia no es un círculo cerrado de amigos/as, si estás de acuerdo en línea general con la Declaración Política y estas dispuesto/a a comprometer tu tiempo, energía o dinero en nuestro esfuerzo común, puedes convertirte en parte de la Red y participar ampliamente en el proceso de tomar las decisiones. Pide más información a la persona que te vendió u obsequió el periódico, o escribe a:

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Box 3, Prince Street Station
New York, NY 10012
(212) 569 0989

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Brian, Burlington, VT
Dan, Brooklyn, NY
Gustavo, Mexico City, DF
Jacynthe, Vanier, Ontario
Johnnie, Atlanta, GA
Kieran, St. Paul, MN
Laurie, Chicago, IL
Liz, Boston, MA
Matt, Facilitator, New York, NY

Grupo de Producción:
Gene, Dema, Dan, Jane, Christopher, Bob, Matt, Masato, Sara, Todd, Rick, Stuart, Shannon

(* los miembros del Grupo de Producción que no trabajaron en este número.)**

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Es conocido igualmente su labor en la Asamblea de Parados, donde se llevan acciones de denuncia más radicalizadas (toma de alimentos en economatos, comida en el Hotel Corona de Aragón dejando la cuenta al Ministro de Ecónomia Boyer, etc...). Posteriormente pasó a otras formas de lucha siendo detenido por acusación de colocación de bombas en un pub de nerife por solidarizarse en huelga de hambre por la reunificación de los presos políticos. A todo ello, añadimos su negativa a la política del Partido " Socialista " Español de reinserción, en la que se exige el abandono de los ideales políticos e ideológicos de la persona.

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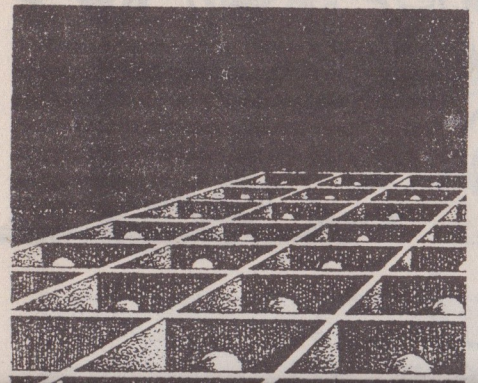

SOLIDARIDAD CON COMRADES NIGERIANOS

EN UN ESFUERZO POR DESPRENderse de su imagen de dictadura militar, el gobierno militar del General Ibrahim Babangida ha convocado elecciones civiles previstas para diciembre de este año. El gobierno ha organizado dos partidos políticos patrocinados por los militares: El Partido Social Democrático y la Convención nacional Republicana.

casos de hostigamientos contra periodistas y 3 periódicos han sido cerrados ala fuerza sin razón aparente.

Entre las víctimas de esta ola de represión están 4 miembros de la "Awareness League." Fueron arrestados después de una ola de protestas y manifestaciones estudantiles y obreras a lo largo del país en los últimos 3 meses y han permanecido recluidos bajo condi-

publicaciones, en redes que atienden asuntos específicos y en organizaciones que militan local e internacionalmente y frecuentemente escriben sobre sus actividades en *Amor y Rabia*. La Red Amor y Rabia no es un círculo cerrado de amigos/as, si estás de acuerdo en línea general con la Declaración Política y estas dispuesto/a a comprometer tu tiempo, energía o dinero en nuestro esfuerzo común, puedes convertirte en parte de la Red y participar ampliamente en el proceso de tomar las decisiones. Pide más información a la persona que te vendió u obsequió el periódico, o escribe a:

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Traductores/as:
Alvaro*, Gustavo, Eugenio, Ana, Todd,

Intentamos tener la publicación lista para la segunda semana de cada mes, rogamos que las colaboraciones sean enviadas a la oficina antes del día siete de cada mes. Regularmente se les envía a los subscriptores/as al término de la edición, aunque no siempre es posible por razones económicas. Si tienes dificultades para recibir el periódico por favor llama o escribe a la oficina.

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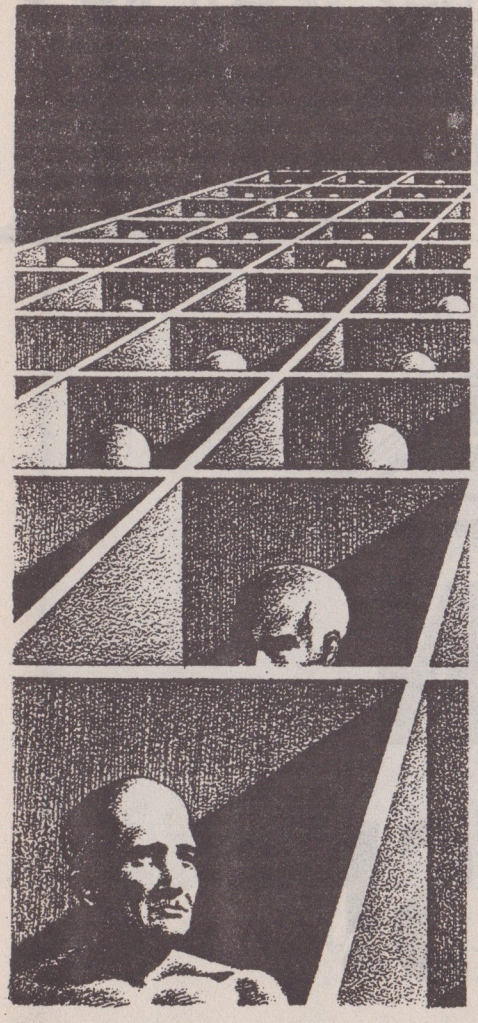

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Según la "Awareness League" (Lige de Vigilancia o conocimiento) socialista libertaria, el proceso de transición al poder civil ha estado caracterizado por aplazamientos, detenciones arbitrarias de algunos activistas políticos, prohibicón de ciertas actividades políticas, imposición de edictos legales, reformas legales y toda clase de funcionamientos militaristas.

El auge de la represión que condiciona las elecciones nacionales se combina además con la deuda exterior acumulada (alrededor de 40 billones de dólares), hiperinflacción (320%) unida a los problemas sociales pendientes.

La creciente desesperación parte del gobierno, en los pasados 6 meses se manifestó en la clausura durante los 4 últimos meses de las Universidades autónomas y la persecución con cargos de delito de traición contra miembros del Sindicato del Profesorado de las Universidades y de la Asociación Nacional de Estudiantes Nigerianos. Proliferan los casos de hostigamientos contra periodistas y 3 periódicos han sido cerrados ala fuerza sin razón aparente.

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La "Awareness League" ha lanzado una campaña por su liberación, además de los otros militantes detenidos, mediante la acción legal y las protestas ciudadanas. Para ello necesita ayuda económica para poder pagar los servicos jurídicos y puedan asegurar la liberación de los detenidos; para ayudar a las familias y personas a su cargo mientras dure se detención y para llamar la atención de la opinión pública mediante publicaciones.

Cualquier ayuda económica o de otro tipo será muy apreciada para ir avanzando en la lucha por la libertad en esta parte del mundo.

Realizar los envíos a:
Awareness League
c/o Samuel Mbah
PO Box 28
Aghani, Enugu State, NIGERIA

que no trabajaron en este número.)

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500 Años de Resistencia Queer

(Segunda Parte de una Seria de Dos)

POR LIN L. ELLIOT

HASTA CIERTO PUNTO, EL ACtivismo nuevo de los 80s y 90s nos ha mostrado ya la vía. ACT UP y, más reciénmente, Queer Nation, incorporan una perspectiva obviamente Queer*, no-jerarquico, hasta anarquico, y combinan lo serio con humor, política con juego. Pueden ser entendido como expresiones colectivas de poderosos y penetrantes archetipos Queer, Embusteros y Payasos Sagrados. El Embustero es una figura conocida en casi toda cultura humana, pero especialmente visibles en cuentos de los Nativo Americanos, una criatura quien existe para quebrar tabus, violar categorías, y desafíar estructura...el Embustero...libidinoso, escatologoso y de género variable. Embusteros ritualmente violan tabus a través de vestirse como mujeres (el Winnebago Embustero hasta se hace hembra por un tiempo y da luz a niños, pero recuerda repentinamente que es también un hombre y asi sigue). Demuestran el fragilidad del costumbre social...Desorden de custumbre define el Embustero, pero también lo hace su poder. El Embustero continuamente altera su cuerpo, crea y recrea una identidad. A guerra con la convención, y el género del cuerpo, el Embustero personifica lo potencial humano desencadenado.

Tal como Embusteros, Payasos Sagrados de una forma u otro han existido en muchas culturas, pero ellos representan un papel únicamente importante en sociedades tribales Nativoamericanos. En algunos tribus, el Payaso es primariamente un personaje ritual, adoptado para ciertos ceremonios, como las danzas *katchina* de los Hopi. En otros tribus, puede ser una identidad completa, quizás tomada como un resultado de un sueño, como con el *heyoka* de los Sioux . Lo que es común a todos estos casos es que el Payaso es una figura poderosa, y que hablo es la famosa (u infame) ACT UP y WHAM! (Movilización de Acción de Salud de Mujeres) demostración al St. Patrick Catedral (el Catedral de San Patricio) en el Ciudad de Nueva York, cuándo activistas interrumpieron la misa Católica para protestar la posición de la iglesia sobre la instrucción sobre SIDA y derechos Homosexuales. Recibieron toda clase de respuesta incluyenod aplausos y ultraje (hasta en la comunidad Queer). Radicales lo llamaron una declaración esperada por mucho tiempo; moderados lo condenaban como innecessariamente inflamante y irrespetuoso. Pero a cada uno, me parece a mí, le escapaba el punto más importante — visto de la perspectiva correcta, era una acción profundamente espiritual, y una expresión legítima de auténtico poder Queer. Unos de los papeles más importantes del Payaso Sagrado es hacer de contrapunto a los respetables y participantes serios de ceremonios religiosos. Irreverentemente hasta irrespetuosamente en términos Occidentales los Payasos rompen, burlan, y parodían los ritos sagrados.

Pero el Payaso es sagrado también, debemos verlos a traves de los símbolos culturales y reconocerles por la metáfora que ellos son. A través de introduciendo humor (y muchas veces sexualidad explícito) donde no sería esperado por normas Occidentales, el Payaso Sagrado dice, Oye, éste es solamente un espectáculo después de todo, y éstos son solamente actores, no dioses. No debemos tomar cada cosa tan literalmente. Estas ceremonias representan algo sagrado, pero ellos mismos son no más (o menos) sagrado que comer, hacer el amor, o mear. En esta manera, el Payaso niega la separación de experiencia en sagrada y profana, una separación que la Iglecuándo manejamos Poder Queer, naturalmente fluye hacia formas de expresión Queer.

He enfocado en identidades Nativoamericanos por muchas razónes, pero identidades son siempre históricamente específico y tienen que ser entendido en un contexto cultural. Mientras creo que categorías rígidas de preferencia u orientación sexual, especialmente cuando está aplicada a otro, hace violencia a la flexibilidad y diversidad de experiencia individual, yo no puedo aceptar la idea de un sexualidad común, no diferenciado, que es luego dirigída y formado por experiencia o por sociedad. Personas son diferenciados, sexualmente y de otras maneras, y fingir que no lo son nos lleva al mismo reductionismo que la demanda que todas religiones son simplemente interpretaciónes culturales de algun espiritualidad, genérico y fundamental. Posiciónes como esos destruyen el misterio tal de religión como sexo.

He luchado con identidad sexual y cultural/racial, y no he encontrado ninguna resolución fácil a cualquiera de los dos. Entre la idea que hay una naturaleza fija e inalterable homosexual que ha sido presente en todos tiempos y lugares, y la concepción de identidad como una construcción completamente cultural, me parece a mí que hay un reino complejo de influencia recíproca. Selección, contexto y naturaleza. Todo esto toma una parte en lo que nosotros somos. 1992 y el debate que lo acompaña sobre el legitimidad de histora oficial comparado con historia de minoría puede proveernos con un contexto para hacer conexiónes que nunca occurarán otra vez. A través de décadas varias, hemos gradualmente desubrido el grado al cual racismo contra Nativo Americanos y otros ha sido una parte de la política oficial Estadounidense.

fenómenos aún no ha sido completamente explorado. Por ejemplo, en 1779 Thomas Gedderson escribió una ley revisando ciertos leyes de Virginia, añadiendo sodomía a una lista de crimenes incluso poligamia y violación, por el cual el castigo era castración por un hombre y para una mujer cortar un agujero de por lo menos una pulgada y media en la nariz. La pena anterior había sido muerte, pues quizás éstos fueron considerados adelantos liberales en su día. Durante la administración del Presidente Truman, el nombramiento de Kathryn McHale, un anterior director ejecutivo del Asociación Americano de Mujeres de Universidades, al Consejo de Control de Actividades Subversivos fue opuesto por Senador Pat McCarran cuando él amenazo tener un juicio público durante el cual 'información será ofrecido que era una lesbiana.' Acusaciónes de lesbianismo han sido usaron a descreer y dividir el movimiento de mujeres de sus principios. Estos no son incidentes aislado. Son parte de un política de homofobia penetrante y usualmente no articulada. Hay una continuidad histórica entre los misionarios homofobicos y Jesse Helms; entre los soldados de Balboa y los que atacan homosexuales actualmente; entre el epidémica de viruela y otra enfermedades (a veces deliberadamente sembrados con mantas infectadas) que mataron a tribus enteros de Indio y el actual crisis de SIDA.

1992 es un ocasión a hacer preguntas y presentar respuestas. Es también una oportunidad a construir conexiónes poderosas entre grupos diferentes quienes luchan contra racismo, sexismo, y homofobia. Debemos no desperdeciar este potencial. Y en el proceso, podemos explorar más las posibilidades de expre-

able. Embusteros ritualmente violan tabus a través de vestirse como mujeres (el Winnebago Embustero hasta se hace hembra por un tiempo y da luz a niños, pero recuerda repentinamente que es también un hombre y asi sigue). Demuestran el fragilidad del costumbre social...Desorden de custumbre define el Embustero, pero también lo hace su poder. El Embustero continuamente altera su cuerpo, crea y recrea una identidad. A guerra con la convención, y el género del cuerpo, el Embustero personifica lo potencial humano desencadenado.

Tal como Embusteros, Payasos Sagrados de una forma u otro han existido en muchas culturas, pero ellos representan un papel únicamente importante en sociedades tribales Nativoamericanos. En algunos tribus, el Payaso es primariamente un personaje ritual, adoptado para ciertos ceremonios, como las danzas *katchina* de los Hopi. En otros tribus, puede ser una identidad completa, quizás tomada como un resultado de un sueño, como con el *heyoka* de los Sioux . Lo que es común a todos estos casos es que el Payaso es una figura poderosa, y por toda su portamiento desviado, y quizás conducta inacceptable, el Payaso tiene inferencias profundas y religiosas para la vida del tribu. El/la, como el Embustero, puesto como un símbolo de la posibilidad, las recuerda que hay muchas formas válidas de ser humanas y que nuestras maneras y constumbres son solamente eso—nuestras—y no ley divinamente inspirado. Éste es un papel que figuras Queer han frecuentemente representado para la sociedad heterosexual en que viven: ser el otro, el espejo, en el que esa sociedad puede ver sí misma. Un ejemplo bueno acerca de lo una acción profundamente espiritual, y una expresión legítima de auténtico poder Queer. Unos de los papeles más importantes del Payaso Sagrado es hacer de contrapunto a los respetables y participantes serios de ceremonios religiosos. Irreverentemente hasta irrespetuosamente en términos Occidentales los Payasos rompen, burlan, y parodían los ritos sagrados.

Pero el Payaso es sagrado también, debemos verlos a traves de los símbolos culturales y reconocerles por la metáfora que ellos son. A través de introduciendo humor (y muchas veces sexualidad explícito) donde no sería esperado por normas Occidentales, el Payaso Sagrado dice, Oye, éste es solamente un espectáculo después de todo, y éstos son solamente actores, no dioses. No debemos tomar cada cosa tan literalmente. Estas ceremonias representan algo sagrado, pero ellos mismos son no más (o menos) sagrado que comer, hacer el amor, o mear. En esta manera, el Payaso niega la separación de experiencia en sagrada y profana, una separación que la Iglesia Católico y toda la cultura Occidental tiene institucionalizada y representa la santidad de vida. Cuando tomamos una identidad, con conocimiento u inconscientemente, invocamos ciertos modelos arquetípicos, de dentro y por fuera. El interacción de nuestra voluntad con estas formas antiguas de existencia es el baile de vida. Hay poder en estos imagenes Queer, y problemas también. Los dos no son nunca lejanos el uno del otro. La parcialidad y el exclusividad de la sociedad Occidental ha razgado los pedazos del modelo sagrado. Pero lleva al mismo reductionismo que la demanda que todas religiones son simplemente interpretaciónes culturales de algun espiritualidad, genérico y fundamental. Posiciónes como esos destruyen el misterio tal de religión como sexo.

He luchado con identidad sexual y cultural/racial, y no he encontrado ninguna resolución fácil a cualquiera de los dos. Entre la idea que hay una naturaleza fija e inalterable homosexual que ha sido presente en todos tiempos y lugares, y la concepción de identidad como una construcción completamente cultural, me parece a mí que hay un reino complejo de influencia recíproca. Selección, contexto y naturaleza. Todo esto toma una parte en lo que nosotros somos. 1992 y el debate que lo acompaña sobre el legitimidad de histora oficial comparado con historia de minoría puede proveernos con un contexto para hacer conexiónes que nunca occurarán otra vez. A través de décadas varias, hemos gradualmente desubrido el grado al cual racismo contra Nativo Americanos y otros ha sido una parte de la política oficial Estadounidense.

Es importante continuar a explorar y confrontar estos hechos. Pero una investigación correspondiente sobre el papel de homofobia y tradición política ha sido escasamente comenzado. Sabemos, por supuesto, que durante el McCarthy era, 'Queer Baiting' (llamando a uno homosexual aunque no lo fuera) fue casi tan común como 'Red Baiting' (hacer lo mismo para comunistas). Y en años recientes derechos homosexuales han tomado una posición segunda sólo a aborto en polarizando oposición entre grupos progresivos y el derecho religioso. Pero la historia de estos fue opuesto por Senador Pat McCarran cuando él amenazo tener un juicio público durante el cual 'información será ofrecido que era una lesbiana.' Acusaciónes de lesbianismo han sido usaron a descreer y dividir el movimiento de mujeres de sus principios. Estos no son incidentes aislado. Son parte de un política de homofobia penetrante y usualmente no articulada. Hay una continuidad histórica entre los misionarios homofobicos y Jesse Helms; entre los soldados de Balboa y los que atacan homosexuales actualmente; entre el epidémica de viruela y otra enfermedades (a veces deliberadamente sembrados con mantas infectadas) que mataron a tribus enteros de Indio y el actual crisis de SIDA.

1992 es un ocasión a hacer preguntas y presentar respuestas. Es también una oportunidad a construir conexiónes poderosas entre grupos diferentes quienes luchan contra racismo, sexismo, y homofobia. Debemos no desperdeciar este potencial. Y en el proceso, podemos explorar más las posibilidades de expresar nuestras perspectivas sociales, políticos y espirituales y de manejar nuestro poder Queer a traves de viejos y nuevos caminos.

***QUEER: Personas con preferencias sexuales diferentes a las establecidos en el patriarcado y su forzada heterosexualidad. En la mayoría de los casos con puntos de vista más radicales o polítizados sobre el tema.**

COMUNICADO A TODAS BANDAS MUSICALES, SOLISTAS, CANTAAUTORES, Y MUSICO/AS EN GENERAL:

Un collectivo de Insumisos/as tenemos una idea ó proyecto. Queremos sacar a la calle una cassette en favor de la INSUMISION. Si quereis participar no teneis más que mandarnos una ó dos canciones para incluirlas en una recopilación, con buen sonido, a ser posible. Cada una de las bandas recibirá gratuitamente 10 cassettes por la participación. Se realizará un dossier para acompañarlo con la cinta y para ello pedimos que las bandas nos escriban

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Esta cinta será para apoyar a los insumisos presos y para reeditar la grabación en lp anticomercial, es decir será distribuido por circuitos alternativos, como la cassette.

Ya sabeis, no hay prisión que pare la Insumisión. Contra toda opresión.

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Consideramos la lucha por la liberación de las mujeres como parte primordial dentro de las actividades que la brigada "Durruti" piensa realizar en Latinoamérica.

Las mujeres en América latina, como las de todo el planeta,hemos atravezado por momentos extremadamente díficiles cada vez que intentamos luchar por nuestros derechos como seres humanos.

El control y la opresión hacia nosotros se hace evidente a cada instante de nuestras vidas, ejemplos de esto son la violencia doméstica, la represión económica,las violaciones sexuales, las experiencias de aislamiento al tener enfrentamientos radicales o directos contra una sociedad civil, política, militar y religiosa que margina o encarcela a todas y todos los que se atreven a cuestionarles su autoridad.

La pelea por nuestra emancipación tiene siglos y aún no ha sido posible ningún logro importante a este respecto: el aborto es ilegal, el acceso a un sistema de salud adecuado es imposible, existe persecución por tener preferencias sexuales diferentes a las establecidas por la sociedad patriarcal, el control de la natalidad es manipulado por los gobiernos y las transnacionales que experimentan e imponen metodos que en paises desarrollados se desechan por ser considerados peligrosos para la salud, la propaganda para prevanir sida es censurada y obtaculizadasudifusión.

Considerando lo anterior la brigada pretende formar talleres y grupos de estudio que aumenten las perspectivas a través del conocimiento de nuevas y diferentes alternativas sobre cuidado de la mujer y métodos anticonceptivos. Con este propósito estamos necesitando literatura y donaciones útiles sobre todo lo relacionado a mujer, salud, sexualidad y metodos alternativos de aborto.

Brigada Durruti
P.O. Box 3 - Prince St. Sta.
New York, NY 10012 USA

UNIVERSIDADES Y ALGO MAS

Una alternativa para eliminar la educastración universitaria

POR ELVIRA MENDOZA

QUÉ ES LA UNIVERSIDAD? Una institución, es decir, algo establecido que forma parte y es soporte del sistema imperante (en nuestro caso, del sistema capitalista, del basado en la explotación de una mayoría trabajadora por parte de una minoría dueña de los medios de producción).

¿ Cual es el papel de la Universidad en el sistema capitalista? El proveer al sistema (mejor dicho, a la minoría explotadora, a la burguesía) de los elementos capacitados para explotar a la clase obrera y campesina en el futuro inmediato, el de formar instrumentos dóciles pagados para hacerlo funcionar mejor, el de perpetuar la división intelectual - obrero formando serviles eruditos apuntados de la realidad social.

Ese es el rol social que el sistema capitalista le asigna a la Universidas - y siendo el nuestro un país tercermundista, subdesarrollado y, como tal, despensa de recursos naturales y mercado de la basura producida por el Primer Mundo, más "desarrollados" este rol "social" significa básicamente FACILITAR EL SAQUEO Y LA DEPRADACION de nuestras riquezas y GARANTIZAR EL CONSUMO de la basura importada o producida aquí bajo la dirección de dicho sistema y de sus máximos representantes, llámese mercadería "cultura" o "servicio público".

Ser un vulgar traficante: ése es el destino que como universitario te otorga el capitalismo. Oponerse a ello es sinónimo de subversión e implica ser golpeado, encarcelado... y hasta desaparecido."

¿ No podría ser de otra manera? No, y esto porque la enseñanza que en ella se dá responde a las exigencias de un contexto determinado por los intereses de sea funcional: importa que aliene y seleccione adaptando niños a un "orden" inaceptable; no importa eliminar definitivamente las causass de enfermedades y neurosis: importa mantener "sana" la mano de obra aparentando preocupación y drogar a los descontentes; no importa que unos tengan todo y otros nada: importa que "el derecho de propiedad" sea respetado; no importa averiguar sí la gente necesita o no ser gobernada: importa averiguar que slogans sirven para las campañas electorales; no importa defender la vida: importa elaborar cuadros estadísticos para saber a cuanto venderla; no importa mejorar las condiciones de vida : importa mejorar las condiciones de explotación, importa - más que formar individuos críticos y realmente útiles a la sociedad - formar los cuadros encargados de aplicar contra los trabajadores un sistema al que ellos mismos están sometidos. Y todo ello sin sentimientos, con "profesionalidad". Esto sin contar el hecho real de que las Universidades reproduzcan como institución las características de la sociedad en la cual se hayan enclavadas, los "valores" del sistema dominante: jerarquización, centralísmo , censura, competencia, horarios, etc, etc. Algo válido tanto para las Universidades "nacionales" como para las "particulares" (mucho mas avanzadas que las primeras en lo que a técnicas de selección, alienación y cretinización se refiere), algo que haría imposible su convivicencia con una sociedad más justa y solidaria.

¿Qué podemos hacer al respecto?

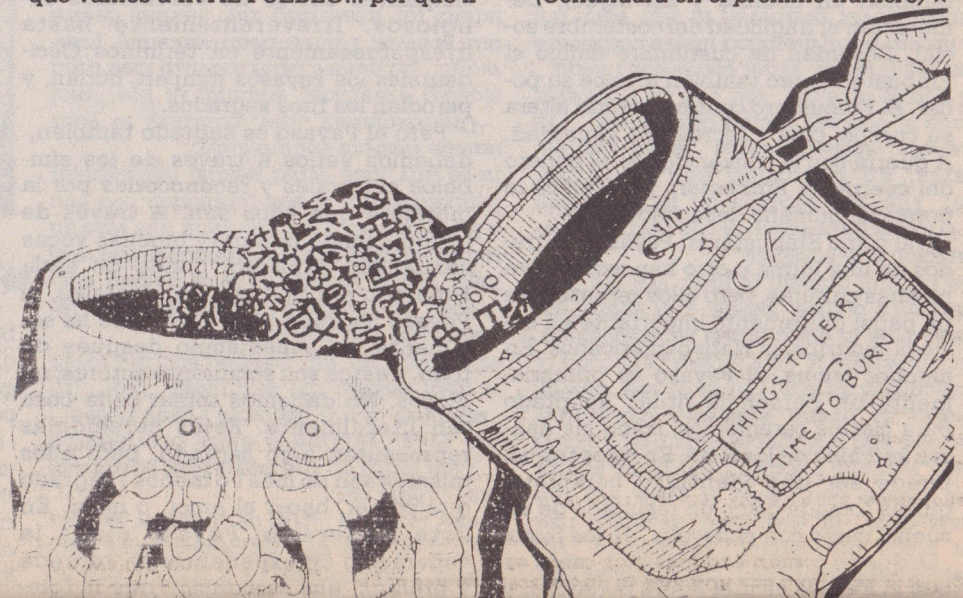
En verdad, muchas cosas. En primer lugar es necesario comprender que el progreso real - el que no implica domi-radicalizar espacios y organizaciones populares para autogestionar de manera real nuestro trabajo, nuestra vida y la lucha misma contra "nuestros" opresores y los de nuestros hermanos. Solo la educación y la cultura creada, desarrollada y otorgada en el seno del pueblo y de la mano con sus intereses reales puede ser útil y satisfacer plenamente sus necesidades.

Hacia ello, pues, debemos de orientar nuestra acción nosotros, que hemos tenido el relativo "privilegiio" de tener acceso a la cultura." Pero hay cultura y "cultura." A quienes elaboramos éste escrito no nos interesa generalizar el conocimiento de como ser gerente y vivir a costa del resto, mucho menos hacerlo. A nosotros, como ya lo dijimos, nos interesa suprimir definitivamente la separación entre dirigidos y dirigentes, entre "especialistas" y "no especialistas" y para ello, creemos necesario, en segundo término, formar circulos de estudios universitarios (si son clandestinos mejor) que puedan determinar con sinceridad y seriedad lo que es auténticamente necesario y lo que no lo es, lo que como conocimiento y práctica puede ser auténticamente útil - y por ende, comunalizable - y lo que solo puede servir a los intereses de las minores explotadoras para saber bien como y para qué vamos a IR AL PUEBLO... por que ir al pueblo debe de ser nuestro siguiente paso sí es que realmente pretendemos superar el estrecho marco del asistencialismo institucional (hoy representado por las "Secretarías de Proyección Social") para poner nuestros conocimientos y nuestras fuerzas al servicio de las causas y luchas populares, ir al pueblo e implementar en su seno alternativas educacionales - críticas y funcionales que, avanzando paralelas a estas causas y luchas hagan inecesaria la existencia de las Universidades y de su educastrsción, algo mucho más importante que aumentar el número de vacantes y llenar las aulas de estudiantes dispuestos a ser alienados a cambio de un diploma que - en el supuesto y excepcional caso de asegurarles un puesto de trabajo- solo garantizará la perpetuación del sistema.

Deselitizar el conocimiento con miras a la autogestión de la cultura y de la vida en el marco de nuestras comunidades locales federadas entre sí por sus intereses comunes de lucha y progreso es, en consecuencia, lo que podemos y debemos de hacer.

Y mientras tanto...¿ qué ?

(Continuará en el próximo número) ★



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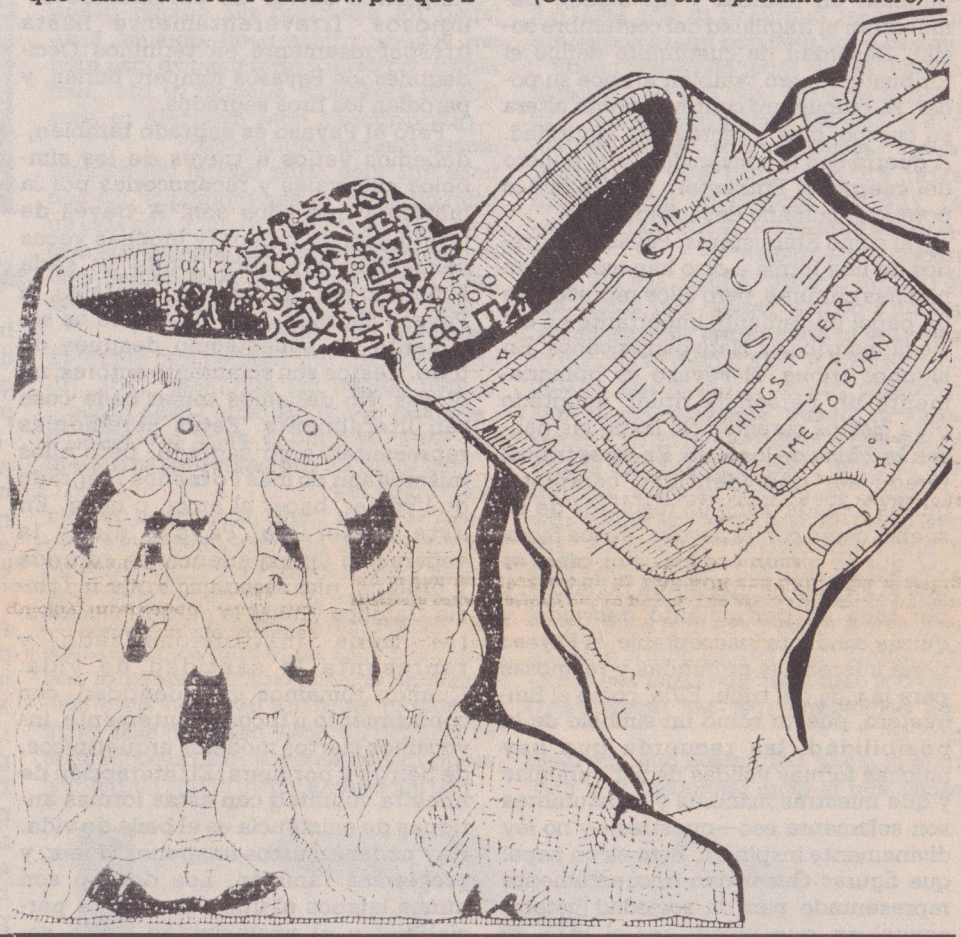

DECLARACION POLITICA DE *AMOR Y RABIA*

Amor y Rabia es una publicación mensual anarquista revolucionaria que intenta fomentar el activismo revolucionario anti-autoritario en Norteamérica y construir un movimiento anarquista mejor organizado. Proveeremos cobertura sobre luchas sociales, eventos mundiales, acciones anarquistas y brotes de resistencia. Apoyaremos las luchas de los oprimidos alrededor del mundo por el control de sus propias vidas. El anarquismo ofrece la más profunda crítica a la jerarquía y a la dominación, haciendo posible un armazón para la unidad

pueblos a través de las fronteras. Creemos que la gente puede organizar sus vidas y sus comunidades. Esta auto-organización puede hacer que el pueblo tome el control de las funciones que ahora dependen del Estado.

Amor y Rabia es Anti-capitalista

Apoyamos todas las formas de resistencia a la dominación capitalista - resistencia traducida en huelgas, luchas obreras, la ocupación de edificaciones (squatting), huelgas contra los alquileres y lu-

Amor y Rabia es Anti-imperialista

La sociedad por la que luchamos celebrará la belleza de la diversidad humana, honrará la tierra y reconocerá las contribuciones sociales y culturales de la comunidad humana hecha por la mayoría de los habitantes del planeta: el pueblo de color. Para crear esta sociedad, la humanidad tiene que derrocar la que ha sido impuesta sobre el planeta por una minoría mediante la fuerza, una sociedad que ha esclavizado a la mayoría de los pobladores del planeta para el enriquecimiento de

Amor y Rabia No Discrimina las Edades

Las manifestaciones del generacionalismo toman lugar, desde la opresión a la juventud hasta las problemáticas de las personas ancianas, de todo aquel que es marginado y alienado por su edad en esta sociedad. Nuestra idea de liberación esta en constante desarrollo y no puede resumirse en un solo párrafo. Por lo tanto, esta debe ser discutida en todos sus aspectos en nuestro periódico, así como a través de nuestras vidas. Estos temas no deberan construir las reglas de un juego a seguir, sino que

texto determinado por los intereses de una clase sobre otra: la clase de los parásitos y "eruditos" sobre la de los trabajadores manuales, la de los patrones y sus burócratas sobre el pueblo llano, relegado en su mayor parte a sufrir la explotación más brutal o al comercio en pequeña escala, informal. No importa que el pueblo tenga hambre y no pueda comprar los alimentos que él mismo produce: importa que los publicistas que éstos se vendan y el patrón se llene los bolsillos; no importa que la educación no

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Amor y Rabia es Revolucionario

Apoyamos el derrocamiento de toda forma de relaciones sociales autoritarias y la creación de una sociedad basada en la cooperción, en la solidaridad y la ayuda mutua. Reconocemos que la revolución social solo puede hacerla realidad la mayoría oprimida de la humanidad mediante un movimiento auto-gestionario. Apoyamos la utilización de cualquier medio necesario para emancipar a la humanidad y alcanzar así el fin de la guerra, de la pobreza, del hambre, y de la miseria generada por el actual sistema. Apoyamos el uso de tácticas diversas contra el actual sistema y para el desarollo de una revolución social.

Amor y Rabia es Anti-estatista

Nos oponemos a todos los Estados (gobiernos) sin distinción de ideologías. El objeto del Estado es mantener y regular todas las formas de dominación. El Estado tiene el monopolio de la violencia legal y organizada: la policía, el ejército y el sistema de prisiones, imponiendo la organización de la sociedad. Nos oponemos al sistema de inmigración y al intento de control del libre movimiento de los pueblos a través de las fronteras. Creemos que la gente puede organizar sus vidas y sus comunidades. Esta auto-organización puede hacer que el pueblo tome el control de las funciones que ahora dependen del Estado.

Amor y Rabia es Anti-capitalista

Apoyamos todas las formas de resistencia a la dominación capitalista - resistencia traducida en huelgas, luchas obreras, la ocupación de edificaciones (squatting), huelgas contra los alquileres y luchas por el control comunitario de los recursos. Deseamos la transformación total de la producción y el consumo en una economía cooperativa y a favor de la vida, que además sea decentralizada, equitativa, fluida , experimental y controlada por los que participan en ella.

Amor y Rabia es Anti-racista

Apoyamos la autodeterminación de todas las comunidades de color. Luchamos contra la supremacía blanca y trabajamos por una sociedad que respete la diversidad cultural. Conocemos la opresión específica que existe hacia el afroamericano, desde épocas de la esclavitud hasta el presente. Luchamos por la liberación y la autodeterminación del pueblo negro en los Estados Unidos. Sabemos que las bases de la sociedad racista de hoy son el genocido y la asimilación forzada del pueblo indígena. Apoyamos la conservación de las tradiciones culturales y los derechos a la tierra de los nativoamericanos. Luchamos por erradicar el imperialismo cultural. Nos oponemos al racismo anti-semita. Apoyamos la autodeterminación de Québec y el fin de la opresión contra el francofono en Norteamérica. Nos organizamos contra el racismo del los "skinheads", el "klan," los nazis y el terror policial. Reconocemos el racismo implícito en la dominación y la explotación económica, política y militar del llamado "tercer mundo." Luchamos por crear una sociedad donde la gente pueda sentirse segura, respetada y no amenazada por el racismo.

Amor y Rabia es Anti-imperialista

La sociedad por la que luchamos celebrará la belleza de la diversidad humana, honrará la tierra y reconocerá las contribuciones sociales y culturales de la comunidad humana hecha por la mayoría de los habitantes del planeta: el pueblo de color. Para crear esta sociedad, la humanidad tiene que derrocar la que ha sido impuesta sobre el planeta por una minoría mediante la fuerza, una sociedad que ha esclavizado a la mayoría de los pobladores del planeta para el enriquecimiento de pocos. Esto incluye, no solo la dominación del capital occidental, sino toda forma de imperialismo estatal. Apoyamos la lucha de todos los pueblos oprimidos y explotados, por la autodeterminación y liberación de la dominación extranjera o doméstica. Además, también apoyamos críticamente la lucha de todas las naciones menos poderosas contra el control y el abuso imperialista.

Amor y Rabia es Anti-sexista

Rechazamos el patriarcado y luchamos por la liberación y la autodeterminación de todas las mujeres. Esto incluye la incuestionable libertad de elección reproductiva y una más accesible atención médica y de cuidado para todas sin exclusión. Reconocemos que la violencia sexual y el abuso son necesarios para la continuación del funcionamiento del Estado. El Estado no resolverá nuestros problemas.

Reconocemos la responsabilidad de los hombres para lograr un cambio en sí mismos y terminar por siempre el patriarcado. Reconocemos la fuerza de la mujer y nos regocijamos por ello.

Amor y Rabia Apoya la Libre Determinación Sexual

Rechazamos la autoritaria heterosexualidad de la familia patriarcal y la tradicional adopción de roles sexuales y apoyamos los esfuerzos por promover una pluralidad de relaciones humano - sexuales en su justa proporción. Esto incluye la liberación de homosexuales, bisexuales, lesbianas y travestis.

Amor y Rabia No Discrimina las Edades

Las manifestaciones del generacionalismo toman lugar, desde la opresión a la juventud hasta las problemáticas de las personas ancianas, de todo aquel que es marginado y alienado por su edad en esta sociedad. Nuestra idea de liberación esta en constante desarrollo y no puede resumirse en un solo párrafo. Por lo tanto, esta debe ser discutida en todos sus aspectos en nuestro periódico, así como a través de nuestras vidas. Estos temas no deberan construir las reglas de un juego a seguir, sino que deberan debatirse en articulos relevantes en las páginas de la Federación de Jovenes Anarquistas (Anarchist Youth Federation - AYF) y en cualquier otro lugar donde sea necesario.

Amor y Rabia es Eco-anarquista

Todas las formas de vida estan interconectadas. Rechazamos el mito aquel que afirma que existimos fuera del mundo natural, por el contrario creemos que la vida humana forma parte integral del mismo. Al mismo tiempo, sabemos que toda forma de dominación social solo traerá la destrucción del planeta y por ello, debemos acabar con la misma. El capitalismo no salvará el planeta por el solo hecho de hacernos cambiar nuestro estilo de vida o seguir una política de "enverdecimiento capitalista." En realidad, tenemos que entender la complicidad del estado capitalista con todas las formas de dominación, tales como el patriarcado y el racismo, responsables de la actual crisis ecológica. La sociedad anarquista tiene que ser ecologista y a su vez, la sociedad ecologista tiene que ser anarquista.

Esta declaración no pretende incluir todos los planteamientos que conciernen al anarquismo o anti-autoritarismo, como tampoco pretende Amor y Rabia darlo todo por entendido ni unificar todos los puntos de vista. No podemos representar el amplio espectro del heterogéneo movimiento anarquista contemporáneo, ni nos avergonzamos de algún punto de vista controversial. Finalmente, buscamos la incorporación de nuestros lectores y otros activistas en nuestro esfuerzo por el avance de nuestro entendimiento y el del movimiento en el que militamos.

strictly and the same way: for possession of any amount, at least 5 years in jail; for growing - 3 years; for incitement - 10 years!! If somebody writes positively about cannabis they will be punishable too.

The Seym (Polish Parliament) will vote soon. It is not difficult to guess that the Seym will vote for it. It's a political game, and besides, the members of the Parliament don't see any difference between marijuana and other drugs.

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The late reports in Polish newspapers say there are unofficially about 200,000 Polish drug addicts (heroine's users) and 100 death victims per year. The authors of these reports maintain that you can get a lethal dose from both heroin and marijuana. So the next problem concerns newspaper editors who don't know how marijuana differs from all the other drugs. One day, it was last year, I was calling to several of our newspapers asking editors to publish my article about the US National Organization for the Reform of Marijuana Laws (NORML). Nobody knew what it was. I tried to explain shortly but usually I was cut off and told "No"! All of us are against drugs!" Fortunately, the weekly *Wprost* (*Outright*), which is an up to date magazine of wide circulation, published my article under the title "Legalize Pot." Two or three months later I sent them another article "Marijuana as Gods Gift" and it was published too. I was happy that these articles became the first public education for our society about the real effects of marijuana.

Returning to current events: after publication of the new resolution worked out by ASZN, two young groups, Movement for an Alternative Society (RSA) and Prastaty (it's the name of a small village in the north of Poland where an ecological community lives) organized the first in our history demonstration against the war on drugs. It took place in front of the most significant Museum of Arts in Warsaw, called "Zacheta." At 4 p.m. on March 12th several hundred young people protested

"Don't deprive yourself - our private lives are our own."

under the following banners: "Grass for the Masses;" "Keep out of Our Private lives;" "Neither Church nor State - We Want incident the demonstration moved directly to Belweder, the official seat of the government. We waited one and a half hours there, but nobody came out to the protesting crowd.

Mostly casual marijuana users took part in this demonstration and it was really a cannabis protest movement. These several hundred people who came out on the street were just a small part of all smokers from one big city. The total amount can reach several hundreds of thousands in the whole country or even more. And if the Seym will bring this new law to life then it will force people from different circles to protest in a large, national way. One more important thing: scientific authorities from the whole world, and who are involved in such matters, proclaim that drug addicts must be satisfied not by organized crime, but by a trusted physician. It is a horror, but Polish physicians put their signature under police methods in this case.

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Also, I'm involved in the alternative movement. I'm an activist of the Movement for an Alternative Society (RSA), which is a social cultural movement with a short tradition/some years/, but with a good background. Now, we have a big problem. The new national Catholic government is trying to establish an anti-drugs act, which provides as a penalty for using drugs 5 years in prison. Until now, there is no such penalty. We'd like to fight this project and to start a campaign for the legalization of psychedelics. We organized a big demonstration two weeks ago (March 12) and there will be ones in the future. I've written and published the pamphlet *Who's Afraid Of Psychedelics*? We do what we can do the best. But we need help.

I know, there is a great psychedelic movement in your country (US). If you want to help us, send us the materials for translation and for usage. It would be fantastic to publish some interesting books on this theme. I think propaganda is the most important thing now. Later will be too late. It is also an occasion to build the psychedelic movement here. It will be really interesting in our nationalistic, Catholic, traditional society.

I know, it is self confidence from my side, but I also include my account, since that the financial support will be also very useful. Of course, if you can't help us in any way, just write, but whichever support will be welcomed with great pleasure.

I'd like to be in a contact with you and I'm sending the photos from the manifestation. Thank you very much for whichever support.

I hope you will spread this appeal to the others. If you support us, maybe it will be possible to organize an anti-prohibition festival in the University of Warsaw area. Also, it would be a great idea to publish a psychedelic magazine here in Poland. It would be the first such affair in this area.

Dariusz Misiuna, POB 131, 03-610 Wa\rsaw 4, Poland
Bank PKO Sa 3 Odzz Warsaw, Traugutta 7/9, A-13208464

ing in January 1992, set up by KAS-KOR and SAC. This meeting was in Moscow, for people from the new unions.

The lecturers were invited to talk about economy, history and law. The main purpose: to describe the situation for the new unions.

That is not easy, there are more than 800 laws and regulations to limit the unions' rights. In many republics, there is a "war" cocerning the laws.People don't know which laws to follow, the old Sovietic or the new republic's laws. New laws are coming all the time. It is not easy to follow the development in the new economic system, neither for the employers nor for workers.

Many of these questions are well known in Sweden. But in the new Soviet republics, there is a lack of experience, and they have no models. "Right here lies the fantastic, historic possibilities to build something mew, without all the shit from sociolism and the western structures of power." The new unions have big problems; the old Establishment is against them, the court of justice is corrupt, the judges do not know anything about workers rights, and the official union has got all the members. The old business-leaders defend their rights- with Mafia methods- and the workers are used to see the union as a social insurance institute or a savings bank. They are not used to struggle in solidarity. Most of the free unions must accept double membership, because they are scared to lose advantages, and because they are afraid of political oppression.

The different unions move in different directions. Some speak of market economy, some of planned economy, some are most concerned about social safety, some function like strike-committees, other want to build a union for negotations. The lack of experience is big. Just to organize a meeting like this, has always been controled from the top. This was the first time people went to a self-controled meeting, with time for internal discussions and exchanging experiences. There were no disagreements. The observer from the official Moscow union admitted they could not have organised anything as good as this. The people at the meeting were the most interested when the SAC-people gave examples from Sweden and told their point of view on the relationship between workers and employers. "It felt very important for us to be there."

The writer of the article says that the AFL-CIO tries to get in touch with the same groups as the SAC, and it seems like they have influence, especially in the miners union. The Swedish official union, (LO), does not seem to gain popularity. "They are ordinary union bureaucrats, they do not want to visit the workers. They are in the hotel drinking vodka a couple of days, then they go home and write a report. We have enough of those ourselves."

The SAC made their first contacts in 1989. "We do not try to buy them for a certain point of view, ... that is why they are listening to us. "The SAC can help economically because money has been given to the project. "We have something to give because we have knowlege and experiences of a kind they don't have, and we are part of an international movement ... We met a great interest and much warmth from everybody." ... The next step is similar meeting around in the different Republics, first of all in Litauen, with a whole group of SAC-members who wanted to be present."

In Solidarity, Sven Tallet, I.S, Norwegian Syndicalist Federation/International Workers Association (NSF-IWA), Boks 1977 Vika, 0121 Oslo, Norway

Anarchists in Byelorussia

Hi Neither East Nor West,

We got the address *On Gogol Boulevard* **from Moscow's anarchists. The Anarchist Federation of Byelorussia wants to work with you and is willing to send information, maybe interesting for you, from the anarcho-syndicalist movement and ecologic front. How can we get your issues on the former USSR territory?**

Oleg Novikov, Soligorsk, ul. Mira, dom 19, kv. 291, Byelorussia 223710 (They can read German)

For $5 (cash only) you can get an enormous packet of Neither East Nor West information. Send your cash to: NENW, 528 5th Street, Brooklyn, NY 11215. (Or else!!!)

POLITICAL PRISONER KENNY TOLIA

Kenny Tolia is serving one year on a false riot charge stemming from a riot the pigs started at NYC's Tompkins Square Park. (See OGB section July/August 92) Petitions have been received for his release from Britain's Bristol Class War, Scotland's Edinburgh Anarchist Black Cross, Sweden's Vanskapsforbundet Sverige — Nicaragua, Moscow's Free Initiative, and a second from other Moscow anarchists, plus ones from Poland, Byelorussia and Scotland. Demonstrations at U.S. Embassies have been held in Warsaw, Minsk and Moscow. Spain's CNT anarcho-syndicalist union is sending protest telegrams. Ex-East Germany's *Telegraph* and Poland's *Wolny Magazyn* ran appeals for Kenny.

LATE NEWS — At press-time, a shit-load of protest materials came in from the ex-USSR: personal statements, mixed petitions, statements from an August 3-9 congress of 78 ex-USSR anarchists (including: Union of Radical Anarchist Youth, the Association of Anarchist Movements, The Marginal Anarchist Center, Initiative to Protect Nature, The Movement

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Anarcho-Revolutionary Avant-Garde Front, Oleg Novikov, 223710 Soligorsk, Ul Mira dom 19 kv. 291, Byelorussia

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Dmitry Kostenko:

(In summary): On July 7 at the U.S. Mission in Moscow 20 anarchists with flags and posters demanded freedom for Kenny Tolia. The anar-

of the Soviet Union, is presented to us as the model of freedom, democracy and civil freedoms. In the meantime the case of T.S. Park, as well as the recent events in Los Angeles shows us that American freedom is freedom only for those who say "yes," those who agree to conform to the unforming norm of bourgeois society and to take part in the never-ending rat race. Those that don't want to or who don't try to do this are in for repression.

The most important thing about the American example is that the capitalist system, which in America keeps a minority of society on the fringes of poverty, condemns the majority of people here to vegetation [to huger on - Ed.] We all are slowly becoming like the blacks in Los Angeles, living in misery amidst luxury hotels and glittering supermarkets.

TODAY LOS ANGELES- TOMORROW WARSAW
KENNY TOLIA MUST BE FREE

(Neither East Nor West note: another important thing about the US system is how it super-exploits the 3rd world. It looks to the "east" in a similar manner.)

"SEX, DRUGS, & ROCK & ROLL!" POLES SAY "FUCK YOU!" TO "WAR ON DRUGS"

Dear Ed

Bad times come for marijuana smokers in Poland. The new government has new ideas on how to win people's trust. The simplest way is to fight with drugs. So a special commission decided to change the law about drugs. The proposed new law was published a few days ago and under the new rules marijuana is considered to be as dangerous a drug as heroin. So the penal law will be treating soft and hard drugs very strictly and the same way: for possession of any amount, at least 5 years in jail; for growing - 3 years; for incitement - 10 years!! If somebody writes positively about cannabis they will be punishable too.

The Seym (Polish Parliament) will vote soon. It is not difficult to guess that the Seym will vote for it. It's a political game, and besides, the members of the Parliament don't see any difference between marijuana and other drugs.

The activity of the previous drug commission was admitted as ineffective and it was canceled. The new one, which is called the Agency for the Affairs of Drug Habit Prevention (ASZN) will be getting no less than 2% of the annual value of the turnover tax obtained from liquor sales (f.i. in 1991 this 2% was equal + 320 billions zlotych, it means about 80,000 S).

The late reports in Polish newspapers say there are unofficially about 200,000 Polish drug addicts (heroine's users) and 100 death victims per year. The authors of these reports maintain that you can get a lethal dose from both heroin and marijuana. So the next problem concerns newspaper editors who don't know how marijuana differs from all the other drugs. One day, it was last year, I was calling to several of our newspapers asking editors to publish my article about the US National Organization for the Reform of Marijuana Laws (NORML). Nobody knew what it was. I tried to explain shortly but usually I was cut off and told "No"! All of us are against drugs!" Fortunately, the weekly *Wprost* (*Outright*), which is an up to date magazine of wide circulation, published my article under the title "Legalize Pot." Two or three months later I sent them another article "Marijuana as Gods Gift" and it was published too. I was happy that these articles became the first public education for our society about the real effects of marijuana

to Decide Ourselves." But mostly you could see many posters with green hemp leaves, entitled "Legalize It."

Unfortunately, suddenly a group of skinheads - the new nationalistic movement of very aggressive young people - started to attack the protesting youth using knuckle-dusters and hard sticks. At least two people were wounded and taken to the hospital. The policemen, who waited on the sidelines until a dangerous moment, quickly intervened. After this incident the demonstration moved directly to Belweder, the official seat of the government. We waited one and a half hours there, but nobody came out to the protesting crowd.

Mostly casual marijuana users took part in this demonstration and it was really a cannabis protest movement. These several hundred people who came out on the street were just a small part of all smokers from one big city. The total amount can reach several hundreds of thousands in the whole country or even more. And if the Seym will bring this new law to life then it will force people from different circles to protest in a large, national way. One more important thing: scientific authorities from the whole world, and who are involved in such matters, proclaim that drug addicts must be satisfied not by organized crime, but by a trusted physician. It is a horror, but Polish physicians put their signature under police methods in this case.

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SWEDISH/RUSSIAN SYNDICALIST WORKER COOPERATION

(A summary of the article "SAC in Moscow: Freedom with preventions." SAC= Central Organization of Swedish Workers)

In the shadow of the old official [Communist Party] union, new, free and alternative unions are growing. But they have no money, no experience, no common line, and they don't know how to organize a strike or how to set up a deal. In comes a small group from SAC, with 80 years of skilled syndicalist experience, and puts the Russian future on the right track? (My questionmark.)

The article is about The Confederation of Anarcho-Syndicalists (KAS), who built a special centre in 1991, called KAS-KOR. This centre was to bring information from free unions and other new workers organizations out to public.The article describes a meeting in January 1992, set up by KAS-KOR and SAC. This meeting was in Moscow, for people from the new unions.

The lecturers were invited to talk about economy, history and law. The main purpose: to describe the situation for the new unions.

That is not easy, there are more than 800 laws and regulations to limit the unions' rights. In many republics, there is a "war" cocerning the laws.People don't know which laws to follow, the old Sovietic or the new republic's laws. New laws are coming all the time. It is not easy to follow the development in the new economic system, neither for the employers nor for workers.

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OGB
on gogol boulevard

(This page is autonomously produced by the group Neither East Nor West. Contact us at: 528 5th Street, Brooklyn, NY 11215, USA (718) 499 7720.)

CAMPAIGN CONTINUES FOR US POLITICAL PRISONER KENNY TOLIA

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Following are some accounts:

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(In summary): On July 7 at the U.S. Mission in Moscow 20 anarchists with flags and posters demanded freedom for Kenny Tolia. The anarchists gave out protest leaflets to Russians, entering the U.S. Embassy, to clue them into the fact that "freedom" in the US isn't all that it's cracked up to be.

Leaflet handed out by Poles at the U.S. Embassy in Warsaw for Kenny Tolia

On May 1st 1990, in NYC's Tompkins Square Park, a concert organized by local squatters and anarchists took place. It ended with the intervention of the police who 10 minutes after the show ran overtime brutally attacked the audience, performers and organizers. A struggle developed. Twenty nine people were arrested and brought before the court. After the two year trial one of the organizers of the concert, Kenny Tolia, was sentenced to a year in prison. His offence was to call for resistance to police repression.

Tompkins Square has been the center of political and artistic independent life in N.Y. for a number of years. This fact caused the powers alarm who tried to put an end to all this many times: they repressed the activists associated with this place and even organized police provocations like that on May 1st.

Recently, in June of last year the park was occupied by massive police forces and since then has remained closed and heavily guarded.

The US, which in official Polish propaganda has taken the place of the Soviet Union, is presented to us as the model of freedom, democracy and civil freedoms. In the meantime the case of T.S. Park, as well as the recent events in Los Angeles shows us that American freedom is freedom only for those who say "yes," those who agree to conform to the uniforming norm of bourgeois society and to take part in the never-ending rat race. Those that don't want to or who don't try to do this are in for repression.

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Bad times come for marijuana smokers in Poland. The new government has new ideas on how to win people's trust. The simplest way is to fight with drugs. So a special commission decided to change the law about drugs. The proposed new law was published a few days ago and under the new rules marijuana is considered to be as dangerous a drug as heroin. So the penal law will be treating soft and hard drugs very strictly and the same way: for possession of any amount, at

to Decide Ourselves." But mostly you could see many posters with green hemp leaves, entitled "Legalize It."

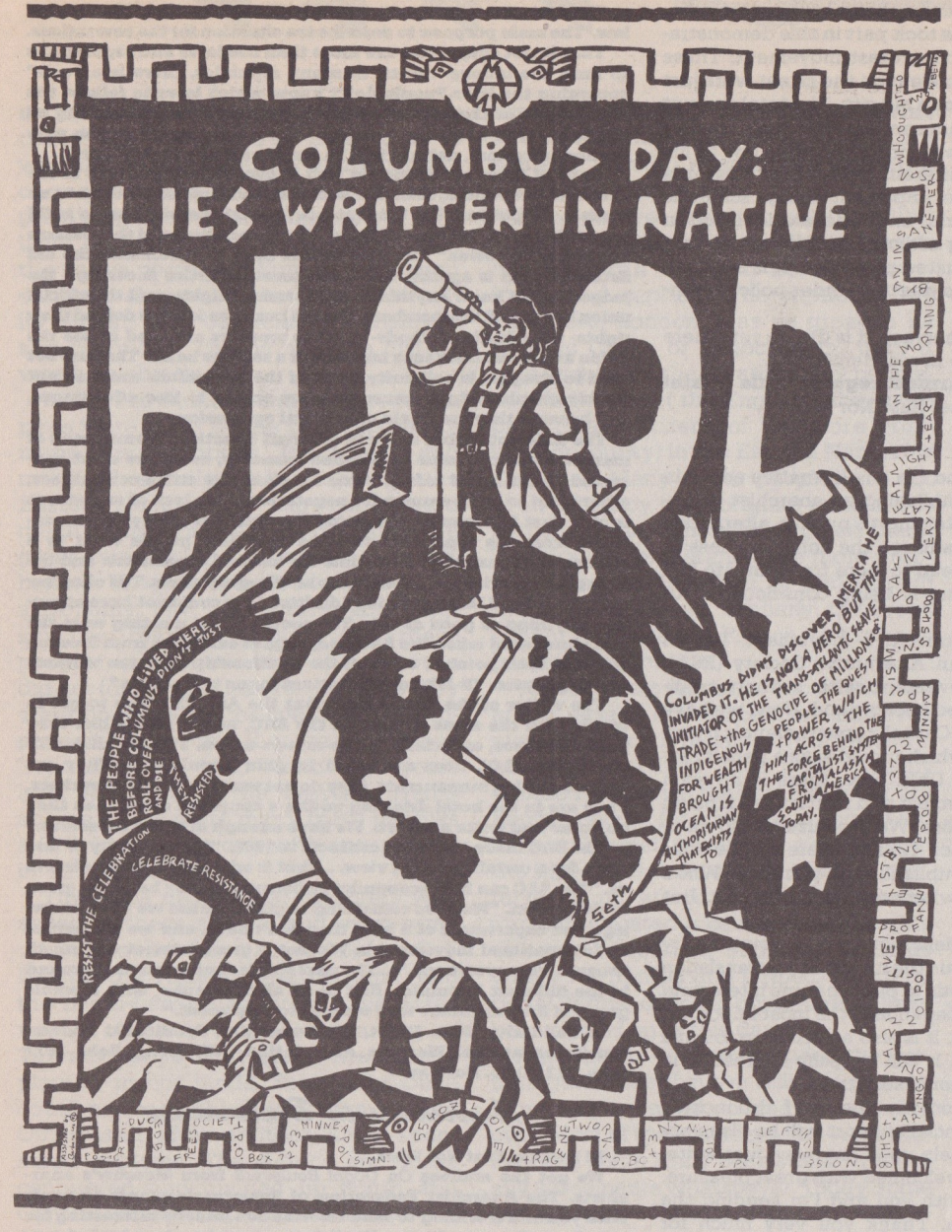
Unfortunately, suddenly a group of skinheads - the new nationalistic movement of very aggressive young people - started to attack the protesting youth using knuckle-dusters and hard sticks. At least two people were wounded and taken to the hospital. The policemen, who waited on the sidelines until a dangerous moment, quickly intervened. After this incident the demonstration moved directly to Belweder, the

SWEDISH/RUSSIAN SYNDICALIST WORKER COOPERATION

(A summary of the article "SAC in Moscow: Freedom with preventions." SAC= Central Organization of Swedish Workers)

In the shadow of the old official [Communist Party] union, new, free and alternative unions are growing. But they have no money, no experience, no common line, and they don't know how to organize a strike or how to set up a deal. In comes a small group from SAC, with 80 years of skilled syndicalist experience, and puts the Russian future on the right track? (My questionmark.)

The article is about The Confederation of Anarcho-Syndicalists (KAS), who built a special centre in 1991, called KAS-KOR. This centre was to bring information from free unions and other new workers organizations out to public.The article describes a meeting in January 1992, set up by KAS-KOR and SAC. This meeting



This is a much reduced version of the 3 color, 17 by 23 poster that was produced cooperatively by Free Society, Love and Rage Network, Positive Force, and Profane Existence. 7,000 were printed and rushed all over North America (from Vancouver to Mexico City, Toronto to Tennessee), where they were plastered on anything standing still. (Art by Seth Tobocman, with help from Barbara Lee and Matt Black.)

(NSP), a local utility currently attempting to store radioactive waste next to the Prairie Island Moowakanton Dakota reservation. The local FBI office also served as a stage for a history lesson on Leonard Peltier and the mid-'70s counter-insurgency which left at least 60 American Indian Movement members and traditional Dakota dead at Pine Ridge Reservation. The Minneapolis field office served as the base for the operation and is rumored to be dedicated to the two agents killed during Jumping Bull's compound shootout which resulted in the framing of Peltier

The racist maneuvers of the Minneapolis Police Department were the target of much of the demo's wrath. Following the murder of a white cop and under pressure from the right-wing Police Federation, the Mayor of Minneapolis cut ties with United for Peace, a local gang alliance. The police Federation is using the cop killing to advance a "law and order" agenda, forming a group called United for Police and calling for more resources and "public" support in fighting "crime gangs." The media have done their part by demonizing young Black males.

In the weeks following the killing at least eight men of color were murdered, including three Vice Lord members (five other Vice Lords have been shot). Vice Lord leader Sharif Willis heads United for Peace. Rumors of neo-nazi hit squads, perhaps working with elements of the police, are circulating in the community.

In the days preceding Columbus Day, members of the local African-American and Native American communities organized rallies and marches to respond to the increasing reactionary climate.

Minneapolis has one of the largest urban Native populations in the US. AIM started here and continues is work with neighborhood patrols, works against the racist use of mascots in sports and engages in other community work.

An AIM leader encouraged organizers to go ahead with a local event because AIM was putting its resources into actions planned for around the US, and subsequently was not able to organize a

amount of "outreach" was done; some relationships were strengthened and others developed. Yet the attempt by white activists to have Native people and African-Americans attend their meetings proved wholly inadequate. More meaningful discussions occured when white activists attended events organized by Black and Native orgaizers, demonstrating a key ingredient for developing solidarity and alliances for future cooperation.

Partly in response to the lack of a multi-ethnic coalition, action organizers decided three weeks before Columbus Day to hold a rally downtown with speakers and an open mike, followed by a militant extra-legal march. The action was "In Solidarity With Anti-Columbus Day Actions from Coast to Coast."

Although it was important that people took to the streets on Columbus Day, AWOL members and other organizers dreaded the event and were both relieved and discouraged when it was over. The meetings themselves painfully demonstrated the lack of participatory democratic ethics and abilities and the prevalence of male domination in activist circles. Few people attended, and those that did took on too much, burning themselves out.

Partly in response AWOL is rethinking its strategy and tactics, calling into question the role it's taken of initiating and organizing street actions. The local Left, which in the past organized actions, is largely in hiding. This situation raises questions for anarchist political collectives and how we can organize for social revolution without perpetuating mistakes of the Left, Old and New.

At the very least, anarchists are creating alliances at a time when white supremacy, capitalist and statist offensives against Native peoples and the land, and the authoritarian forces of "law and order" are on the rise. NSP headquartershas been 'hit' three times in the last six months and local anarchists are demonstrating critical solidarity with the African-American and Native population during the dangerous times in which we live. ★

naki, a native people whose land is now called "Vermont." The Abenaki have a really militant history; they are not recognized by the Bureau of Indian Affairs because they never signed any treaty with the white settlers of North America. The BLF are on very good terms with the Abenaki, something which the government doesn't like to see: natives and white radical environmentalists working together! The Vermont Supreme Court recently ruled that the Abenaki have no basis for aboriginal claims due to the "increasing weight of history." Well, protesters responded to this by placing a dozen 60 pound bags of sand outside the court chambers, effectively locking the judge and his cronies inside.

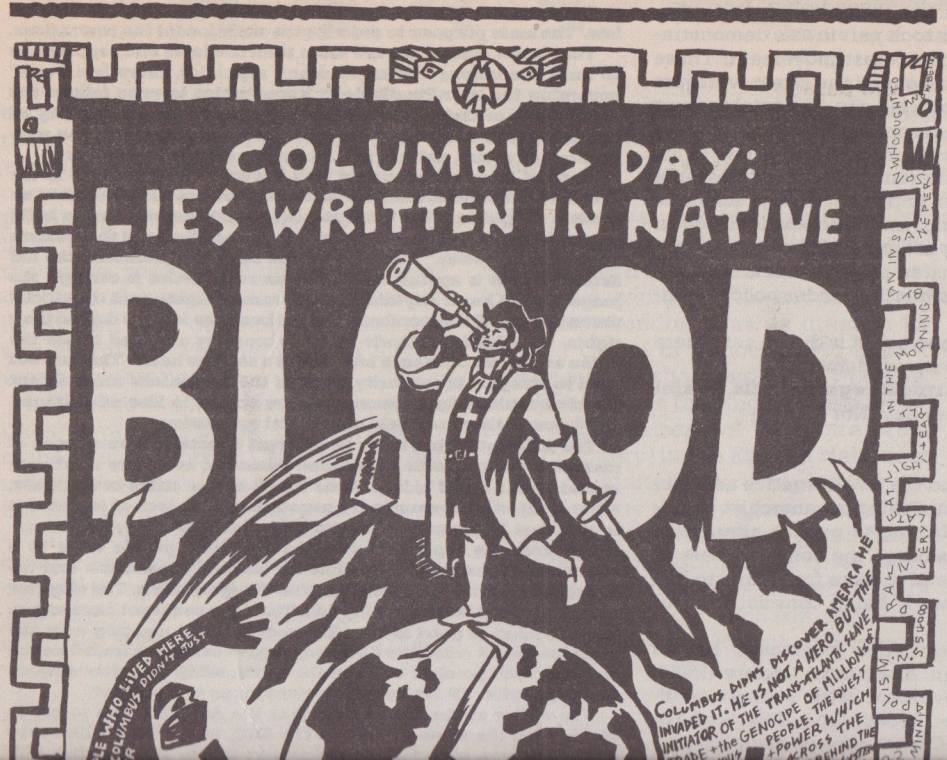
On shit-head "Columbus Day" itself, about 25 protesters gathered across the bridge from Burlington in Winooski near the site of the idiotic Winooski One Hydro Project: a stupid, ecologically destructive dam that some self-righteous former-hippie-turned-capitalist is building, much to the delight of Burlington's "progressives." After causing some minor havoc in a nearby shopping mall, we marched across the bridge and fucked up the heavy traffic. Unfortunately, one of those caught in the mess was an off-duty Burlington pig. He radioed for back-

Undaunted, the march proceeded through the UVM campus, down Main Street — causing a major traffic jam — and into Burlington's shopping district. Some shops, decorated the night before with posters and paint, were further embelllished with hurled tomatoes. Most of the happy shoppers looked on rather dumbfounded, as did the cops.

(I am convinced that they are sedatives in Ben and Jerry's Ice Cream; there's no other way to explain the inactivity and blank expressions of most of the annoying people in this "progressive" city). Some on-lookers were supportive, others just didn't get the connection between Columbus and 500 years of genocide and oppression.

The Burlington pigs decided to leave us alone, rather than risk a big scene in front of lots of smiling consumers. After we got bored with street theatre, an old TV was smashed to bits in front of the shopping mall. That was cool.

In short, in this town of boring BOOKchinites and Saab-driving Bernie Sanders "progressives," a decent working alliance of left-radical direct action folks is coming together. Native issues are still hot up here. We hope to stay active with that, and fuck up some shit before the election. ★



BY PAUL O'BANNION AND LAURA LIB

IN THE MIDST OF INCREASING racist terror directed against the Minneapolis Native and African American community, a coalition consisting of the eco-anarchist collective AWOL, Greens and other radical ecologists staged an action targeting this police offensive and other aspects of Columbus' legacy.

The rally attracted around 250 and marched first to Northern States Power (NSP), a local utility currently attempting to store radioactive waste next to the Prairie Island Moowakanton Dakota reservation. The local FBI office also served as a stage for a history lesson on Leonard Peltier and the mid-'70s counter- insurgency which left at least 60 American Indian Movement members and traditional Dakota dead at Pine Ridge Reservation. The Minneapolis field office served as the base for the operation and is rumored to be dedicated to the two agents killed during Jumping Bull's compound shootout which resulted in the framing of Peltier

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local avent. After two relatively successful street actions, one on Earth Day and and the other in conjunction with the national Greens conference, Columbus Day organizers brainstormed ideas and contacted Native and Black organizers.

Although dedicated atempts at a multi-ethnic organizing were made, the white radical activists were not able to bring together a culturally diverse coalition in the little time available. A good amount of "outreach" was done; some relationships were strengthened and others developed. Yet the attempt by white activists to have Native people and African-Americans attend their meetings proved wholly inadequate. More meaningful discussions occured when white activists attended events organized by Black and Native orgaizers, demonstrating a key ingredient for developing solidarity and alliances for future cooperation.

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QUINCENTENNARY QRUSHED!

BY JAN KRAKER

GREETINGS FROM "PROGRESsive" Burlington! Well, a good working relationship has been forming here lately between the local Earth First!ers of the Biodiversity Liberation Front (BLF), yours truly of Autonome Forum, AYFers and other anarchists who want to see a little action in the Burlington area. Columbus Day was our first time really working together, and things went pretty well.

On Friday October 9, some Greens, Earth First!ers, and anarchists organized a rally outside of the Supreme Court building in Montpelier in support of the Abenaki, a native people whose land is now called "Vermont." The Abenaki have a really militant history; they are not recognized by the Bureau of Indian Affairs because they never signed any treaty with the white settlers of North America. The BLF are on very good terms with the Abenaki, something which the government doesn't like to see: natives and white radical environmentalists working together! The Vermont Supreme Court recently ruled that the Abenaki have no basis for aboriginal claims due to the "increasing weight of history." Well, protesters responded to this by placing a dozen 60 pound bags of sand outside the court chambers, effectively locking the judge and his cronies inside.

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Well, although we suffered one arrest, we later learned that one Burlington pig was given a reprimand for losing his wallet and badge. According to a salmon swimming near the Winooski One dam, the badge and wallet were hurled into the river by persons unknown.

Undaunted, the march proceeded through the UVM campus, down Main Street — causing a major traffic jam — and into Burlington's shopping district. Some shops, decorated the night before with posters and paint, were further embelllished with hurled tomatoes. Most of the happy shoppers looked on rather dumbfounded, as did the cops.

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cross and say some stupid imperialistic bullshit.) Year 150 just didn't happen. The reenactment was stopped by a call from AIM and by the participation of the Bay Area Peace Navy (who ruled the bay with their ships that day), Roots Against War (RAW), Women Against Imperialism, Pledge of Resistance, Greenpeace, The Black Bloc and many others. As preplanned, the bloc stood ready to tactically support AIM's effort to take the beach front with their sacred drum, which they accomplished easily without help.

After the four hour plus occupation of Aquatic Park, a Resistance March began. (This march was organized by All Peoples Congress working with AIM). As planned beforehand, hundreds of young people of color (with RAW) led the Black Bloc in the breakaway from the march to the Imperialist Parade happening five blocks away.

This fucking scary-looking bunch took the streets with gusto! Moving cars were walked over; windows were broken. Imagine the spectacle of furious youth of color and the bloc-looking-like-a-battalion-of-Ninjas whooping out war cries, bellowing chants, waving our black and African flags and banners: ("Fuck Columbus," "We Won't Celebrate Genocide," "US Out of North America," "Free Andres Villaverde," to name a few), taking the tops of steep hills and losing fat cops on foot. A huge three-headed monster puppet of Uncle Sam/Columbus/The Pope joined the breakaway to keep the spirit up.

At the approach of the parade, police barricades were broken through. Several molotov cocktails were thrown; a cop car burned; a BMW was hit; police motorcycles were kicked over and damaged (one beaten with a metal SFPD barricade); banners were torn down; floats were stripped; red paint bombs were thrown; anti-Columbus signs were carried in the streets; dignitaries were heckled; messages were spray-painted; street-side cafe tables were walked on. A very confused-looking battalion of riot police blocked off the parade at one point, not quite sure what they were

affinity group who caucused impromptu with other communicators) and the integrity of the bloc itself (tight rows with arms linked) only held up to the approach of the parade. As the police lines were rushed, only the RAW people in front made it through. The cops tightened up and held back most of the bloc. In this case, linked arms worked as a negative. The bloc retreated halfway up the street. As several molotovs were thrown seconds later, panic ensued (fear of being shot at for one thing), and the bloc broke up. Half the bloc went one way, half another, and immediate attempts at regrouping and communicating in any sort of coherent way were unsuccessful.

Tactically, the bloc breaking up had both positive and negative repercussions. De facto splinter strike teams set out to successfully raise hell on many different areas of the parade at once, which spread the already stretched police forces even thinner. Several successful un-arrests occurred. This was a good thing. But many affinity groups were broken up, some stragglers left behind, and con-

level of militancy that ensued, and were quite pissed off at finding themselves at that level of risk.

Almost all of the people who made it onto the parade route encountered violence from the pro-Columbus spectators. One anarchist needed quite a few stitches under his eye after being punched in the face. Some were hit in the head with bottles. Some wimmin were sexually harassed. One black-bloc-

er was seen cuffed, thrown to the ground, and whaled-on Rodney King-style by a cop. A courageous RAW member, known for rushing in where anglos fear to tread, was caught by a mob of

Cruz, CA; LA, CA; Long Beach, CA; San Diego, CA; Whittier, CA; and even Dayton, OH; Minneapolis, MN; Australia; and more. Hopefully the unity for this action will lead to greater communicating and organizing on the West Coast in the near future. After all, anarchists have just pulled off the first large Black Bloc on the West Coast ever, quite successfully too, and that's no small bananas!

Raises Hell

[Watch for an article on organizing this event forthcoming in Love and Rage *or the* Disco Bull *(see ad on page 2).]*

Black Bloc

Landing of Columbus," a ridiculous ceremony done every year for the last 149 years in San Francisco. (An actor dressed as Columbus was supposed to row ashore and plant the flag and the cross and say some stupid imperialistic bullshit.) Year 150 just didn't happen. The reenactment was stopped by a call from AIM and by the participation of the Bay Area Peace Navy (who ruled the bay with their ships that day), Roots Against War (RAW), Women Against Imperialism, Pledge of Resistance, Greenpeace, The Black Bloc and many others. As preplanned, the bloc stood ready to tactically support AIM's effort to take the beach front with their sacred drum, which they accomplished easily without help.

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The communication structure set up in the Black Bloc pre-action gathering the night before (one communicator per affinity group who caucused impromptu with other communicators) and the integrity of the bloc itself (tight rows with arms linked) only held up to the approach of the parade. As the police lines were rushed, only the RAW people in front made it through. The cops tightened up and held back most of the bloc. In this case, linked arms worked as a negative. The bloc retreated halfway up the street. As several molotovs were thrown seconds later, panic ensued (fear of being shot at for one thing), and the bloc broke

early on. The tactic of layering civilian clothes under black worked very well (even though it was boiling hot). Many a dramatic escape was made down alleys, through back yards, and over fences. Some escapes were aided by community people, some hindered. One anarchist reported darting into a bar only to find the doors slammed and locked behind him. He was a little nervous to find himself in the midst of a non-English speaking Vietnamese community, but was delighted when they all started yelling "Revolution!!" and let him out a few minutes later.

A number of people who spontaneously joined the breakaway were unprepared for the level of militancy that ensued, and were quite pissed off at finding themselves at that level of risk.

Almost all of the people who made it onto the parade route encountered violence from the pro-Columbus spectators. One anarchist needed quite a few stitches under his eye after being punched in the face. Some were hit in the head with bottles. Some wimmin were sexually harassed. One black-bloc-

Some people were released without being charged, some were cited out on misdemeanors. Two anarchists and two RAW members were charged with felonies and spent time in jail. One RAW member was bailed out Sunday night. The other one is stuck serving time from a previous warrant. One anarchist was bailed out after two days and his charges were lowered to misdemeanors. An anarchist squatter punk, James Pepper, has been set up by the District Attorney to be the fall guy for the entire action. He was allegedly nabbed with a bag of molotov cocktails and is being charged with eight felonies and two misdemeanors. His bail has been set at $250,000, and he is being held in the psych ward. His arraignment is still pending as of this writing. The National Lawyers Guild is not being very cooperative because they don't think Black Blocs "are a very good idea." This entire situation is atrocious! This is the worst result of the action. Hopefully strong community support will prevent James from becoming our next political prisoner.

Some AIM organizers said they appreciated the anarchist presence, appreciated the fact that the Black Bloc saved the militant action for outside the official demo (as they had requested), and appreciated that the parade was disrupted.

Of those who joined the bloc: Some were people of color. Maybe 30% were wimmin. (Let's see 60% next time and a lot more people of color!).About half of the bloc were locals, half out-of-towners. Participants came from Victoria, BC; Vancouver, BC; Seattle, WA; Portland, OR; Eugene, OR; Sacramento, CA; Santa Cruz, CA; LA, CA; Long Beach, CA; San Diego, CA; Whittier, CA; and even Dayton, OH; Minneapolis, MN; Australia; and more. Hopefully the unity for this action will lead to greater communicating and organizing on the West Coast in the near future. After all, anarchists have just pulled off the first large Black Bloc on the West Coast ever, quite successfully too, and that's no small bananas!

Raises Hell

Black Bloc

BY MS. TOMMY LAWLESS

A BLOC OF OVER A HUNDRED and fifty masked anarchists from all over the West Coast joined the American Indian Movement (AIM), the broad coalition 500 Years of Resistance, and 5,000 others in totally disrupting the State-sponsored Columbus events in San Francisco Sunday, October 11.

The anarchist bloc, as a supporting presence, joined thousands of activists in occupying Aquatic Park and preventing the scheduled "Reenactment of the Landing of Columbus," a ridiculous ceremony done every year for the last 149 years in San Francisco. (An actor dressed as Columbus was supposed to row ashore and plant the flag and the stopping. A group that arrived earlier sat down in front of "Queen Isabella's" float. (The Queen was played by a local teenager who had won a beauty contest weeks earlier. Her coronation ceremony the weekend before had been stopped as well at the call of AIM.) In short, the Columbus Day Parade was seriously disrupted.

However, this is not to suggest that the Black Bloc functioned entirely as planned nor that the participation-experience for those in the anarchist bloc and those in RAW was all euphoria and glory. Criticisms need to be made.

The communication structure set up in the Black Bloc pre-action gathering the night before (one communicator per

sequently some arrests and beatings occurred. This was a bad thing. Very bad. (Some affinity group members had been separated from each other earlier while the climbing of zillions of stairs up a hill forced the bloc into smaller rows.)

The experience of people who participated in the RAW-Black Bloc breakaway varied greatly.

Some were disappointed that they didn't make it onto the parade, didn't get to see enough action, had to disperse early on. The tactic of layering civilian clothes under black worked very well (even though it was boiling hot). Many a dramatic escape was made down alleys, through back yards, and over fences. Some escapes were aided by community people, some hindered. One anarchist reported darting into a bar only to find the doors slammed and locked behind him. He was a little nervous to find himself in the midst of a non-English speaking Vietnamese community, but was delighted when they all started yelling "Revolution!!" and let him out a few minutes later.

A number of people who spontaneously joined the breakaway were unprepared for the angry spectators and literally tossed back over the barricades to the police. Some participants were very angry (with good reason) at being abandoned by the rest of the bloc.

At a regrouping site a few hours later, many participants felt victorious, greeting each other with hugs, high fives, and whoops of joy. Then attention was turned toward trying to find missing friends.

Forty arrests were reported for the whole day, some from other groups. Some people were released without being charged, some were cited out on misdemeanors. Two anarchists and two RAW members were charged with felonies and spent time in jail. One RAW member was bailed out Sunday night. The other one is stuck serving time from a previous warrant. One anarchist was bailed out after two days and his charges were lowered to misdemeanors. An anarchist squatter punk, James Pepper, has been set up by the District Attorney to be the fall guy for the entire action. He was allegedly nabbed with a bag of molotov cocktails and is being charged with eight felonies and two misdemeanors. His bail has been set at $250,000, and he is being held in the psych ward. His arraignment is still pending as of this writing. The National Lawyers Guild is not being very cooperative because they don't think Black Blocs "are a very good idea." This entire situation is atrocious! This is the worst result of the action. Hopefully strong community support will prevent James from becoming our next political prisoner.

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Of those who joined the bloc: Some were people of color. Maybe 30% were wimmin. (Let's see 60% next time and a lot more people of color!).About half of the bloc were locals, half out-of-towners. Participants came from Victoria, BC; Vancouver, BC; Seattle, WA; Portland, OR; Eugene, OR; Sacramento, CA; Santa

movement is active in Lima (Peru's largest city), Ayacucho (the birthplace of the PCP), and elsewhere. We know of two anarchist periodicals (both from Lima), *Bandera Negra* and *La Protesta*. A Confederation of Anarchist Collectives linking at least 5 anarchist groups is active in Lima.

Peru is on the brink of a revolutionary situation. The most powerful opposition group in Peru is the Maoist PCP, but other forces are also in motion. The PCP is known for its brutality, not just against the Peruvian state and its supporters, but against those who threaten the

We already know all men are sexist, just as all white people are racist because of our society, white people still having privilege over people of color and men still having privilege over wimmin, and once born into this process it's incredibly hard to break it, especially when you forget to look at yourself. Once men slap "REVOLUTIONARY" on themselves, they think once they know a problem exists, that they are no longer a part of that problem, which they are.

As always before and now, sexism is a second hand term. It seems every-

ableism. If we're really cool we'll learn a little about it all to improve our social skills for the next gathering.

Whatever happened to fucking equality? How did some isms become more important than others, you ask? It's called "How to be cool in the political scene, and keep as much privilege as possible" (look for it at your local corporate bookstore).

ally start talking and listening to each other about our problems and work on them, revolutionary change will always remain a distant dream.

So the last question being, how many articles does it take until men start working on their shit? Aren't you tired of hearing and reading about it (if you even took the time)?

Maybe Smith and Wesson could do a better job??

At least stop considering yourselves revolutionaries, YOU'RE NOT MY COMRADE.★

Love and Rage Political Statement

Love and Rage is a monthly anarchist newspaper intended to foster revolutionary anti-authoritarian activism in North America and build a more effective and better organized anarchist movement. We will provide coverage of social struggles, world events, anarchist actions and cultures of resistance. We will support the struggles of oppressed peoples around the world for control over their own lives. Anarchy offers the broadest possible critique of domination, making possible a framework for unity in all struggles for liberation. We seek to understand the systems we live under for ourselves and reject any pre-packaged ideology. Anarchism is a living body of theory and practice connected directly to the lived experiences of oppressed people fighting for their own liberation. We anticipate the radical and on-going revision of our ideas as a necessary part of any revolutionary process.

Love and Rage is revolutionary.
We support the overthrow of all forms of authoritarian social relations and the creation of a society based on cooperation, solidarity and mutual aid. We recognize that social revolution can only be made by the oppressed majority of humanity in a movement that they control themselves. We support the use of whatever means are necessary to emancipate humanity and bring an end to the war, poverty, hunger and misery generated by the existing system. We support the use of diverse tactics in working toward a social revolution.

Love and Rage is anti-statist.
We oppose all states (governments) regardless of ideology. The purpose of the state is to maintain and regulate all forms of domination. The state has a monopoly on organized, legal violence: the police, military, and the prison system enforce the authoritarian organization of society. We oppose the immigration system and attempts to control the free movement of people across state borders. We believe that people can organize their own lives and communities. This self-organization can take care of any useful functions for which people now rely on the state.

Love and Rage is anti-capitalist.
We support all resistance to capitalist domination — resistance such as strikes, workplace struggles, squatting, rent strikes, and struggles for community control of resources. We desire the total transformation of production and consumption in a life-affirming, cooperative economy. It should be decentralized, equitable, fluid and experimental and controlled by those who participate in it.

Love and Rage is anti-racist.
We support the self-determination of all communities of color. We fight against white supremacy and work for the creation of societies that respect cultural diversity. We recognize the specific oppression of African-Americans from the time of slavery to the present. We fight for the liberation and self-determination of Black people in the US. We acknowledge that the basis for the current racist society was laid by means of genocide and forced assimilation of indigenous people. We support the preservation of cultural traditions and land rights for Native Americans. We support self-determination for Puerto Rico and an end to the oppression of Puerto Ricans outside of Puerto Rico. We oppose the oppression of Chicanos. We oppose anti-Jewish racism. We fight to expose cultural imperialism. We support self-determination for Québec and an end to the oppression of francophones in North America. We organize against racist skinhead, Klan, Nazi, and cop terror. We recognize and oppose the racism inherent in the economic, political, and military domination and exploitation of the so-called "third world." We are striving to create a society where people of all colors and ethnic backgrounds can feel safe, respected, and un-threatened by racism.

Love and Rage is anti-imperialist.
The society we fight for will celebrate the beauty of human diversity, honor the earth, and recognize the cultural and social contributions to the human community made by the planet's majority, people of color.

To create this society, humanity must overturn an existing one imposed on the planet by a minority through force — one that has enslaved the planet's majority for the enrichment of a few. This refers to all forms of state imperialism, not just domination by Western finance capital. *Love and Rage* supports the struggles of oppressed and exploited peoples for self-determination and freedom from domestic and foreign domination. We critically support the struggles of less powerful countries against imperialist bullying and control. This means dismantling all existing imperialist structures, including the US federal state.

Love and Rage is anti-sexist.
We reject the patriarchy and fight for the empowerment, liberation and self-determination of all wimmin. This includes unquestionable reproductive freedom and accessible wimmin-centered health care for all wimmin (And *all* means *all!*) We recognize that sexual violence and objectification of wimmin are necessary to the continued functioning of the state. The state will not solve our roblems. We recognize the responsibility of men to organize to change themselves and end patriarchy. We celebrate wimmin's strength and rejoice in our diversity and individuality.

Love and Rage supports Queer Liberation.
We reject the compulsory heterosexuality of the patriarchal family and traditional sex roles and support attempts to foster a diversity of consensual human relationships and sexuality. This includes the liberation of bisexual, gay, lesbian and transgender people.

Love and Rage is anti-ageist.
The manifestations of ageism take many forms, from the oppression of youth to the problems of older people, all of whom are marginalized and alienated from this society. Our ideas for liberation are always developing and cannot be presented in a paragraph, but must be discussed in the paper as a whole and throughout our entire lives. This issue cannot be simplistically addressed, and will be dealt with in relevant articles on the AYF (Anarchist Youth Federation) Page and elsewhere.

Love and Rage is eco-anarchist.
All forms of life are intertwined. We reject the myth that people exist outside the natural world. Instead, we see human life as an integral part of nature.

At the same time, we see all forms of social domination as thoroughly interconnected with ecological destruction. We know that if we want to stop the destruction of the planet we must also end all forms of domination that corrode social life.

Merely changing individual lifestyles or "greening" capitalism will not save the planet. Instead we must understand that it is corporate and state capitalism together with forms of domination such as patriarchy and racism that are responsible for the current ecological crisis.An anarchist society must be ecological and an ecological society must be anarchistic.

This statement does not attempt to include all the issues of concern to anarchists and anti-authoritarians nor does *Love and Rage* pretend to fully understand, or be fully united on, all issues. We do not purport to represent the full spectrum of diversity in the contemporary anarchist movement. We will not shy away from controversy. We will always seek the input of our readers and other activists in our efforts to advance both our own understanding and that of the movements we serve.

police were unable to produce any substantial evidence against him, Villaverde was accused of being a member of the Peruvian Communist Party (PCP), better known as Shining Path. Villaverde has had no access to an attorney and has been unable to receive visits from friends or family. Consequently it has been difficult to obtain more information about his case.

The International Campaign is a broad coalition of anarchist groups and others who support Villaverde's release. The Anarchist Black Cross, the Anarchist Youth Federation, the Workers Solidarity Alliance (the US affiliate of the International Workers Association), the Collectivo Guangara Libertaria, the International Anarchist Durruti Brigade, the Love and Rage Network, and others are sponsoring the campaign. In addition to calling for the International Day of Action, the International Campaign has been circulating a petition to Peruvian President Alberto Fujimori, demanding Villaverde's release. Petitions with at least 700 signatures have already arrived from Russia, Germany, the Netherlands, Sweden, South Africa, Norway, Poland, Finland, Spain, Japan, Canada, and the US.

The International Campaign was launched as a vehicle to provide concrete support for the small but determined anarchist movement in Peru. The anarchist movement is active in Lima (Peru's largest city), Ayacucho (the birthplace of the PCP), and elsewhere. We know of two anarchist periodicals (both from Lima), *Bandera Negra* and *La Protesta*. A Confederation of Anarchist Collectives linking at least 5 anarchist groups is active in Lima.

Peru is on the brink of a revolutionary situation. The most powerful opposition group in Peru is the Maoist PCP, but other forces are also in motion. The PCP is known for its brutality, not just against the Peruvian state and its supporters, but against those who threaten the

the first step in building the international solidarity the Peruvian anarchist movement so desperately needs.

The situation in Peru is extremely volatile. The coup d'etat from above by President Fujimori, and the capture of

has already demonstrated a capacity for substantial military activities in Lima, and has built its organization in many of the shanty towns that surround Lima. If the rulers of the US perceive that a PCP victory in Peru is imminent, the possibil-

els of activity around Peru.

Anybody who wants to help the International Campaign or the Peru Working Group can contact them through the Love and Rage Network at:

P.O. Box 3 Prince St. Station
New York, NY 10012

A Message to "Anarchist" Men, and then some

BY MOLLY TOV

SO THEY SAY A WOMYN'S WORK is never done, and here I am writing an article that a man should be writing, and I'm starting to believe it.

Wimmin have been looked over, talked over, pushed back, laughed at, been shut up, beaten up, used, abused, and raped, all by our "brothers," self- titled anarchist men and proclaimed revolutionaries. All the anti-sexist men quick to jump on someone else's sexist remark when around an anarchist crowd, but will let it slide when around his not so "PC" friends. The men who vocalize their aggression against rapists, but when THEIR lovers say no, coercion is simple, and it's not rape, because he's ANTI-SEXIST. There are men who use anti-sexist talk to pick up wimmin. The men who challenge others to call them on their shit and when someone does, on goes the defense mode and he's appalled that someone could say HE was fucking up, instead of actually thinking about the situation and starting to work on it.

We already know all men are sexist, just as all white people are racist because of our society, white people still having privilege over people of color and men still having privilege over wimmin, and once born into this process it's incredibly hard to break it, especially when you forget to look at yourself. Once men slap "REVOLUTIONARY" on themselves, they think once they know a problem exists, that they are no longer a part of that problem, which they are.

As always before and now, sexism is a second hand term. It seems everything is being laid out in an order of importance, made by who? It's like "first we'll fight racism, cos' we already know how to beat up nazis, then maybe we'll think about sexism, capitalism, or homophobia, whichever least effects our privilege. After that if there's time, and no more beer, we can read about speciesism, ageism, or ableism. If we're really cool we'll learn a little about it all to improve our social skills for the next gathering.

Whatever happened to fucking equality? How did some isms become more important than others, you ask? It's called "How to be cool in the political scene, and keep as much privilege as possible" (look for it at your local corporate bookstore).

It's sad when it comes to the point where we don't want to think of anyone but ourselves or the PC status quo. Which brings me back to the conclusion of all these "feminist" men, who care so dearly about wimmin (or at least fucking them), until it affects their privilege, they care. Which I challenge SELF-PROCLAIMED anti-sexist men to really think about, how far the words they speak so well go, maybe try asking your best friend or lover just how anti-sexist you are.

Has this article offended you yet? Do you use your knowledge of others' oppression to make a change or to just make a good impression? Do you feel challenged when a womyn speaks? Ever assumed it's ok to touch someone? Ever feel bothered when a womyn asks you to confront sexist bullshit? Well fuck you, you chose the term revolutionary for yourself, not me.

Unless we can start seeing ourselves as the problem, and until we can actually start talking and listening to each other about our problems and work on them, revolutionary change will always remain a distant dream.

So the last question being, how many articles does it take until men start working on their shit? Aren't you tired of hearing and reading about it (if you even took the time)?

Maybe Smith and Wesson could do a better job??

At least stop considering yourselves revolutionaries, YOU'RE NOT MY COMRADE.★

Love and Rage Political Statement

Love and Rage is a monthly anarchist newspaper intended to foster revolutionary anti-authoritarian activism in North America and build a more effective and better organized anarchist movement. We will provide coverage of social struggles, world events, anarchist actions and cultures of resistance. We will support the struggles of op-

Love and Rage is anti-statist.

We oppose all states (governments) regardless of ideology. The purpose of the state is to maintain and regulate all forms of domination. The state has a monopoly on organized, legal violence: the police, military, and the prison system enforce the authoritarian organiza-

of genocide and forced assimilation of indigenous people. We support the preservation of cultural traditions and land rights for Native Americans. We support self-determination for Puerto Rico and an end to the oppression of Puerto Ricans outside of Puerto Rico. We oppose the oppression of Chicanos. We oppose anti-

of less powerful countries against imperialist bullying and control. This means dismantling all existing imperialist structures, including the US federal state.

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Anarchy for Andres

THE INTERNATIONAL CAMPAIGN for the Release of Andres Villaverde has been putting increasing pressure on the Peruvian government. An International Day of Action on October 30th brought out demonstrators in front of Peruvian embassies and consulates around the world demanding the release of the Peruvian anarchist activist being held in Peru's notorious Castro-Castro maximum security prison. As of this writing we are aware of actions that were taken in Budapest, Mexico City, Bonn, Hamburg, Ottawa, San Francisco, Los Angeles, and New York City.

Villaverde was arrested October 27, 1991 and accused of committing an act of sabotage. He has remained in custody since then, his case being passed from the local police directly to DINCOTE (the Counter Terrorist Agency). When the police were unable to produce any substantial evidence against him, Villaverde was accused of being a member of the Peruvian Communist Party (PCP), better known as Shining Path. Villaverde has had no access to an attorney and has been unable to receive visits from friends or family. Consequently it has been difficult to obtain more information about his case.

The International Campaign is a broad coalition of anarchist groups and others who support Villaverde's release. The Anarchist Black Cross, the Anarchist Youth Federation, the Workers Solidarity Alliance (the US affiliate of the International Workers Association), the Collectivo Guangara Libertaria, the International Anarchist Durruti Brigade, the Love and Rage Network, and others are sponsoring the campaign. In addition to calling for the International Day of Action, the International Campaign has been circulating a petition to Peruvian President Alberto Fujimori, demanding Villaverde's release. Petitions with at least 700 signatures have already arrived from Russia, Germany, the Netherlands, Sweden, South Africa, Norway, Poland, Finland, Spain, Japan, Canada, and the US.

The International Campaign was launched as a vehicle to provide concrete support for the small but determined anarchist movement in Peru. The anarchist movement faces danger from both the PCP and the Peruvian state. At the same time, the increasing insurgency among Peru's poor and working class people presents unique opportunities for the anarchists. In this context it is crucial that the Peruvian anarchists receive as much support as possible from the international anarchist movement. The International Campaign for the Release of Andres Villaverde is just the first step in building the international solidarity the Peruvian anarchist movement so desperately needs.

The situation in Peru is extremely volatile. The coup d'etat from above by President Fujimori, and the capture of PCP leader Abimael Guzman (known better as Presidente Gonzalo), are only examples of the speed at which the situation in Peru can change. Right now very few people are talking about the possibility of more direct US military intervention in Peru. But US military personnel are already fighting in Peru under the guise of the "War on Drugs." The PCP is pursuing an orthodox Maoist strategy of a "people's war" in the countryside that aims to surround the cities in preparation for an urban insurrection. The PCP has already demonstrated a capacity for substantial military activities in Lima, and has built its organization in many of the shanty towns that surround Lima. If the rulers of the US perceive that a PCP victory in Peru is imminent, the possibility of massive direct US military intervention is high. Anarchists need to be educating themselves on the situation in Peru in anticipation of a time in which we may have to help organize opposition to a US war against the people of Peru. The Peru Working Group, a group of anarchists from a number of different groups, has been formed to gather materials on the situation in Peru and to disseminate them to the anarchist movement as a step towards higher levels of activity around Peru.

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Unless we can start seeing ourselves as the problem, and until we can actu-

think a few days or months of solitary

Joe Doe.

CONTACTS

To learn more about political prisoners, prisoners of war, and prisons in North America, write to any or all of the following groups. New York Anarchist Black Cross should be contacted through PO Box 3, NYC 10012.

Bulldozer
PO Box 5052 Station A
Toronto, ONT M5W 1W4 CANADA

Through The Walls
472 Albert St
Kingston, ONT K7L 3W3 CANADA

Project 1313
PO Box 1313
Lawrence, KS 66044

Anarchist Black Cross
San Lorenzo PO Box 215
San Lorenzo, CA 94580

Prisoner's Legal News
PO Box 1684
Lake Worth, FL 33460

The ANTI-WARior
48 Shattuck Sq.
Berkeley, CA 94704

Leonard Peltier
Defense Committee
PO Box 583
Lawrence, KS 66044

Committee to End
The Marion Lockdown
PO Box 578172
Chicago, IL 60657

Friends of Liberty
Box 95686
Seattle, WA 98145-2686

STATE YOUR PREFERENCE AND SEND YOUR CHECK OR MONEY ORDER TO:

"Love and Rage" PO Box 3, Prince Street Station, New York, NY 10012 USA

❑ $13 for a US first-class mail subscription (fast, in an envelope)

❑ $9 for a US third-class mail subscription (slow, no envelope)

❑ $13 international subscription (outside the US, in an envelope)

❑ GI? PWA? Prisoner? Check here for a free subscription

❑ I would like to distribute *Love and Rage*, please send me ____ copies per month

❑ To support free subs for GIs, PWAs and Prisoners, I am enclosing $____

❑ I would like to support *Love and Rage* with a monthly pledge of $_____

Name_____

Address_____

City_____ State/Province_____

Zip/Postal Code_____ Country _____

All her life Suzanne has struggled toward human rights and justice for all people. She was a participant in Camp

Financial contributions are needed, make checks payable to Suzanne Goodwin.

(Info. thanks to Profane Existence)

Blocks. I was then located down on the D-3 wing and told that I'd be locked in the cell 24 hours a day. I guess that they think a few days or months of solitary

freedom. Then I shall revisit my friends in America.

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ABC
anarchist black cross

Native Woman Beaten by Racists, Victimized by Cops

SUZANNE GOODWIN, A NATIVE American woman from White Earth, was beaten and choked by a gang of four white men in a racially motivated attack in Scott County MN last year. The police who were called to the scene arrested Suzanne, instead of the men who beat her. After being taken into custody Suzanne was brutalized. Her jailers shouted "you little Indian bitch" as they repeatedly bashed her head into a desk. Suzanne was cuffed and unable to defend herself. She tried desperately to ward off the blows, in the process biting one of her attackers on the arm. She was immediately charged with assault. Suzanne was almost unrecognizable in the pictures taken of her after the attack, bruises covered her entire body.

On May 11th, 1992, Suzanne was convicted of felony assault on a "peace" officer, disorderly conduct and obstructing justice with force. The verdict was handed down by an all white jury. The judge would not allow key testimony from a woman jailer who eventually took pity on Suzanne and helped her get medical attention. The jailer was fired from her job six weeks before the verdict. Suzanne's original assailants and the police who beat her were never brought up on charges.

All her life Suzanne has struggled toward human rights and justice for all people. She was a participant in Camp Justice on the White Earth reservation and has spoken out on behalf of the poor and homeless. She is a mother of five young children and hopes that by making her case public she can expose the racism and sexism of the judicial system.

Suzanne's defense committee is asking for letters protesting her imprisonment and demanding an investigation of the Scott County police involved in her beating. Please send copies to Judge J. Fitzpatrick and Suzanne's defense committee.

Write to:
Attorney General Skip Humphrey
102 State Capitol
St. Paul, MN 55155

Send a copy to:
Judge John Fitzgerald
Scott County Dist. Court
Courthouse 212
428 S. Holmes St.
Shakopee, MN 55379

Suzanne Goodwin Defense Committee
PO Box 6304
Minneapolis, MN 55406

Financial contributions are needed, make checks payable to Suzanne Goodwin.

(Info. thanks to Profane Existence)

Joe D, Final Installment

(What follows is the third and final installment of a letter written by Irish Republican prisoner Joe Doherty. The letter is a journal of his deportation from the U.S. to his re-imprisonment in Belfast, Ireland. The letter appeared originally in the March 17th issue of the Irish Voice. The first two parts ran on this page in the previous issues.)

I lay down on top of the bed. After almost twenty hours of leg irons and belly chains I felt tired. But sleep was not easy. My mind was still in the United States and the friends and loved ones I had left behind. It seemed that my whole life was now taken from me, as indeed it had been. Suddenly, within hours I am transformed into a whole different world. But I awakened myself to the necessity to look forward. Tomorrow begins the first day of my life sentence.

The following morning I was interviewed by the class officer. I was to be moved to an assessment unit on D wing. I guess they needed to assess me. For what? Apparently I had to stay on this unit for one month. Then I was asked if I would be a conforming prisoner and advised that my release would come sooner.

READY TO CONFORM?

It was a sales pitch. Maghaberry was a new prison with state of the art industry training and a school. I didn't like the word "conform" and dived into a typically "Joe Doherty" headstrong political argument with the screw." Conform to what" I said, "this repressive state needs to conform to the principles of democracy and justice." I guess he got the point.

My other choice was to go to the Maze H-Blocks and be a non-conforming prisoner. I would use different terms, but I told him that I wanted transfer to the H-Blocks. I was then located down on the D-3 wing and told that I'd be locked in the cell 24 hours a day. I guess that they think a few days or months of solitary confinement will change my mind. I told them to read my book *Standing Proud*. I settled into my cell. At least my window was open. It was partially blocked by a metal plate. This was to stop the vision of snipers. "Great," I said, but a small gap gave me a vision of Belfast city. The window was also a source of noise to break the silence of solitary. Daily I could hear fire, armored tanks, helicopters, and the odd bomb explosion. Crumlin Road prison was also tense. I could hear yells of defiance and screams from A wing. The screws were not so friendly on A wing.

But I settled in. My first visit was a treat. My mother, father and sister Ann were there. It was a strange delight to see them all on home turf. I guess we were all pleased that it was over, the many years of anticipation in America.

The visits are only 30 min. per week, as with my four letters out per week. But at least I could wear my own clothes, a reminder of our H-Block struggles and victory.

Now I await my transfer to the H-Block prison. News speculation is that British Secretary of State Brooke is reviewing my nine years spent in the US Federal prisons. What will happen, I do not know. Making my choice of the H-Blocks may have sealed my fate. But I am a political prisoner, always have been, always will.

I cannot conform to a system that denies us the fundamental right to freedom. My Irish Republicanism shall never be denied, not under pressure or attack from any source,whether Brooke, Bush, NcDonagh, or Mullen. I am an Irish Republican.

At this point I wish to follow up my farewell statement. I thank all of you for your steadfast commitment over the years. My stay in the US was a wonderful experience. It gave me, and shall continue to give me a great strength to carry on.

Hopefully our nation shall benefit in its freedom. Then I shall revisit my friends in America.

Is Mise
Joe Doc.

ble to identify the country in with the Contras. We've no duating completely illiterate. the system without anyone n.

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national network of autonomous king up this system, until it dies a r).

PAGE?

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erse. Due to the fact that we are te listing could not be fit onto this YF info, send a stamp to the New

UKSAY

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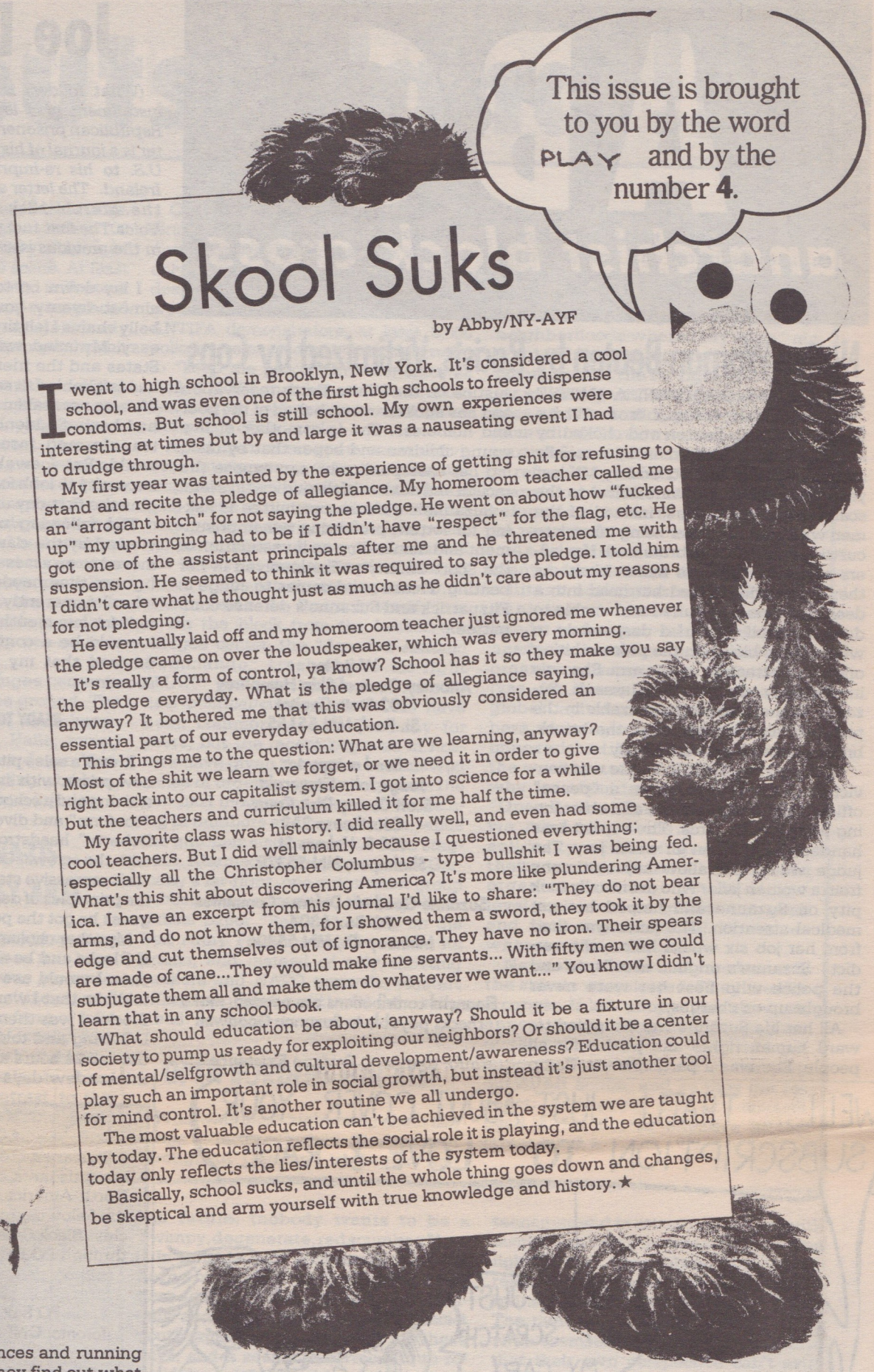

Skool Suks

by Abby/NY-AYF

I went to high school in Brooklyn, New York. It's considered a cool school, and was even one of the first high schools to freely dispense condoms. But school is still school. My own experiences were interesting at times but by and large it was a nauseating event I had to drudge through.

My first year was tainted by the experience of getting shit for refusing to stand and recite the pledge of allegiance. My homeroom teacher called me an "arrogant bitch" for not saying the pledge. He went on about how "fucked up" my upbringing had to be if I didn't have "respect" for the flag, etc. He got one of the assistant principals after me and he threatened me with suspension. He seemed to think it was required to say the pledge. I told him I didn't care what he thought just as much as he didn't care about my reasons for not pledging.

He eventually laid off and my homeroom teacher just ignored me whenever the pledge came on over the loudspeaker, which was every morning.

It's really a form of control, ya know? School has it so they make you say the pledge everyday. What is the pledge of allegiance saying, anyway? It bothered me that this was obviously considered an essential part of our everyday education.

This brings me to the question: What are we learning, anyway? Most of the shit we learn we forget, or we need it in order to give right back into our capitalist system. I got into science for a while but the teachers and curriculum killed it for me half the time.

My favorite class was history. I did really well, and even had some cool teachers. But I did well mainly because I questioned everything; especially all the Christopher Columbus - type bullshit I was being fed. What's this shit about discovering America? It's more like plundering America. I have an excerpt from his journal I'd like to share: "They do not bear arms, and do not know them, for I showed them a sword, they took it by the edge and cut themselves out of ignorance. They have no iron. Their spears are made of cane...They would make fine servants... With fifty men we could subjugate them all and make them do whatever we want..." You know I didn't learn that in any school book.

What should education be about, anyway? Should it be a fixture in our society to pump us ready for exploiting our neighbors? Or should it be a center of mental/selfgrowth and cultural development/awareness? Education could play such an important role in social growth, but instead it's just another tool for mind control. It's another routine we all undergo.

The most valuable education can't be achieved in the system we are taught by today. The education reflects the social role it is playing, and the education today only reflects the lies/interests of the system today.

Basically, school sucks, and until the whole thing goes down and changes, be skeptical and arm yourself with true knowledge and history. ★

ple should be the absolute max. I might also mention here that debate over curriculum becomes a moot point if it's student directed.

authoritarian alternative in the same way they subsidize vocational schools. Of course a lot depends on what you wish to learn and yours or the groups

The AYF has tons of groups all over the universe. Due to the fact that we are making so much news at the moment, a complete listing could not be fit onto this page. For a lising of affiliate groups, and basic AYF info, send a stamp to the New York address.

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OOLSKAY UKSAY

BY RICHARD VAN SAVAGE

For anarchists dissatisfied with the school system and still wishing to pursue an education the question arises as to what are practical anarchist alternatives. What follows are a few ideas on setting up either a free school or what's now termed a school within a school.

The first decision any revolutionary has to make is whether to fight from within or to fight from the outside. Fighting from within, while often leading to liberal reformism, is not necessarily such a bad route to follow. For those inclined to subvert the public school they now attend, I recommend getting in touch with the **Coalition of Essential Schools at Brown University, Providence, R.I.** Basically it means finding a few very cool teachers and a group of students interested in empowering themselves. This team then works on self directed projects that cross all areas of the curriculum. For instance, math and statistics might not be so boring if the team were doing a project on environmental racism in that community and wanted to prove statistically that people of colour were being discriminated against as far as landfills, incinerators, and other forms of pollution go. The same project would involve history, ie; the history of racism in that community, the history of pollution and how the two are related. English would get covered in reading up on the subject as well as producing the final report and science would get into the science of pollution. Languages might come in as well if the area happens to also be multi-lingual. Music, etc become crucial to the soundtrack for the video documentation and athletics for scaling fences and running from the police when they find out what you're doing. All projects can be looked at in a similar multi-disciplinary manner. The teacher then is not so much an authoritarian lecturer, but rather a coach, or facilitator that assists the students in finding data, resource documents, audio-visual equipment, posting bail, etc. Instead of grades, the team, and/or individuals create portfolios which can then be judged on overall depth as well as improvement throughout the year(s). The portfolio can then be presented to college admissions officers instead of a list of letters (A, B, F, etc). Most important, students learn the art of critical thinking and how to initiate for themselves the process of answering their questions and satisfying their natural curiosity. These skills are just as important for those that decide college is a waste of time as for those that decide not to waste their time while in college. The perspective of learning is from the student and not some teacher, school board or religious fascist.

One suggestion for keeping things non hierarchial is to use discussion circles in which everyone respects the speaker and any tutor or teacher is simply another participant in the discussion. A common reading might be selected, a time frame chosen, an opening question related to the reading and then the discussion will evolve from there. Each class might be opened by a different student. From past experience, groups of ten work best, less can get boring, more can become dominated by masters of blah, blah, blah, twenty people should be the absolute max. I might also mention here that debate over curriculum becomes a moot point if it's student directed.

For those with plenty of ambition you can try opening your own free school. I would recommend reading **A.S. Niel's "Summerhill"** or literature put out by the **Sudbury Valley School in Lincoln-Sudbury, MA.** Look up information on GED's and homeschooling. Homeschooling networks put out newsletters and offer resources and experience to potential do-it-yourselfers. For an example of a local home schoolers network newsletter write the **Unschoolers Network, 2 Smith St., Farmingdale, NJ 07727**. They may also be able to put you in touch with your local network. Also try **The Gentle Wind School**'s newsletter which you can get by writing POB 184 Surrey, Maine 04684.There is also a national (U.S.) publication called **Aero-Gram, an Alternative Education Resource Newsletter** available by writing them at **417 Rosylyn Rd., Rosylyn Heights NY 10577** or by calling **(516) 621-2195**. Most books are available in local public libraries or can be shoplifted in a local bookstore (make sure you remove the metal strip that triggers the metal detector) or perhaps some creative fundraising can go into raising the money necessary to purchase some basic supplies. You might even be able to hit up some business's for some funding. A longer term approach might involve getting the govt. or local school to subsidize your efforts as a special non-authoritarian alternative in the same way they subsidize vocational schools. Of course a lot depends on what you wish to learn and yours or the groups future plans. If you simply want to drop out, get high and pump up the volume then more power to you. That's actually pretty easy and there's nothing to learn. However, dealing with so called adults in terms of the free school becomes a real issue, including parents whose first reaction will probably be negative. Just what sort of adults does any young person want to deal with. One approach is to contact students at a local university to help share their knowledge, or to set up apprenticeships with locals in the field of your choice.

The hardest part is probably starting. Pick a subject or project you and your friends are interested in and it will usually take on a life of it's own. Space might be found at local community centers, someone's basement or even in a church, synagogue or mosque basement (the NJ Black Panthers and Jersey City Black Muslims started in an episcopal church basement). I'd recommend taking it one step at a time and make sure you research the laws by contacting the board of education in your area before doing anything too radical... then again as William Blake once said "the road of excess leads to the palace of wisdom."

Good luck fighting the power and send info on your success or failure to Love and Rage as we'd be interested in publishing it as well as articles (3 pages or less) on projects you're working on.★

and are usually expensive. I would like to close this article with a quote from Francisco Ferrer, an Anarchist who wrote a great deal on education around the turn of the century in Spain, and was subsequently killed by his government.

"Rulers have always taken care to control the education of the people. They know their power is based almost entirely on the school and they insist on retaining their monopoly. The school is an instrument of domination in the hands of the ruling class"

For further reading I woul suggest the works of Ferrer. Also, cartoonist Matt Groening's "School is Hell" comes remarkably close to reality as well as being hilarious. A lot of books came out in the late 60's and early 70's on radical student movements and their ideas. A can't think of any offhand, but investigation in this area would also be enlightening. ★

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This brings me to the question: What are we learning, anyway? Most of the shit we learn we forget, or we need it in order to give right back into our capitalist system. I got into science for a while but the teachers and curriculum killed it for me half the time.

My favorite class was history. I did really well, and even had some cool teachers. But I did well mainly because I questioned everything; especially all the Christopher Columbus - type bullshit I was being fed. What's this shit about discovering America? It's more like plundering America. I have an excerpt from his journal I'd like to share: "They do not bear arms, and do not know them, for I showed them a sword, they took it by the edge and cut themselves out of ignorance. They have no iron. Their spears are made of cane...They would make fine servants... With fifty men we could subjugate them all and make them do whatever we want..." You know I didn't learn that in any school book.

What should education be about, anyway? Should it be a fixture in our society to pump us ready for exploiting our neighbors? Or should it be a center of mental/selfgrowth and cultural development/awareness? Education could play such an important role in social growth, but instead it's just another tool for mind control. It's another routine we all undergo.

The most valuable education can't be achieved in the system we are taught by today. The education reflects the social role it is playing, and the education today only reflects the lies/interests of the system today.

Basically, school sucks, and until the whole thing goes down and changes, be skeptical and arm yourself with true knowledge and history. ★

WHAT IS AYF?

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NY-AYF PO Box 365 Canal St Station,
NYC 10013-0365

The AYF has tons of groups all over the universe. Due to the fact that we are making so much news at the moment, a complete listing could not be fit onto this page. For a lising of affiliate groups, and basic AYF info, send a stamp to the New York address.

OOLSKAY UKSAY

BY RICHARD VAN SAVAGE

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Even more alarming, many were unable to identify the country in which the Sandinistas were at war with the Contras. We've no doubt all heard stories of students graduating completely illiterate. They were merely pushed through the system without anyone sparing time to actually educate them.

We see then that our years in school have not only taught us few things about math, English and literature but have conditioned us to be useful workers, soldiers, and bureaucrats for the future. Our rulers have done a pretty good job of this judging from the way things have gone recently. In the adult post-school world we still obey stupid orders from people no better than us, accept whatever the mainstream does, live within a class society etc., etc. And still, anyone who questions the system is labeled a smart-ass trouble maker or a subversive, punished and ostracized.

So what can we do about it? My first decision to "get an education" so that I could better change the system was to drop out of high school. This may not be as much of a contradicition as it would seem. I have since earned an equivalency degree and gone on to college. Although college is part of the education system, it is a great deal freer and less coercive. It may not be the best system, but at least you are relatively free to choose what you will study and so on. You can learn much more than you could have in school just by going to the library and reading whatever interests you. You'll probably find that the more you learn, the more you'll want to read and investigate as the conditioning of hating school and learning breaks down. There is also, of course, the option of attending an alternative school. many of these aren't very alternative in anything except name and are usually expensive. I would like to close this article with a quote from Francisco Ferrer, an Anarchist who wrote a great deal on education around the turn of the century in Spain, and was subsequently killed by his government.

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Skool Suks

by Abby/NY-AYF

I went to high school in Brooklyn, New York. It's considered a cool school, and was even one of the first high schools to freely dispense condoms. But school is still school. My own experiences were interesting at times but by and large it was a nauseating event I had to drudge through.

My first year was tainted by the experience of getting shit for refusing to stand and recite the pledge of allegiance. My homeroom teacher called me an "arrogant bitch" for not saying the pledge. He went on about how "fucked up" my upbringing had to be if I didn't have "respect" for the flag, etc. He got one of the assistant principals after me and he threatened me with suspension. He seemed to think it was required to say the pledge. I told him I didn't care what he thought just as much as he didn't care about my reasons for not pledging.

He eventually laid off and my homeroom teacher just ignored me whenever the pledge came on over the loudspeaker, which was every morning.

It's really a form of control, ya know? School has it so they make you say the pledge everyday. What is the pledge of allegiance saying, anyway? It bothered me that this was obviously considered an essential part of our everyday education.

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What should education be about, anyway? Should it be a fixture in our society to pump us ready for exploiting our neighbors? Or should it be a center of mental/selfgrowth and cultural development/awareness? Education could

SCHOOL STOPPERS GUIDE

1) Crazy glue locks shut, coffee mugs to desks, bricks to windows (silent bricking), erasers to blackboards, cafeteria trays and utensils to the tables, etc.

2) Draw or paste something on pull-down wall maps or movie screens.

3) In gym classes or in hallways between classes, have massive searches for "lost" contact lenses, telling people not to walk through the hall or "you might step on it."

4) Periodically have students go to the office to have some rumor confirmed or denied.

5) Rip off dishes and silverware from the cafeteria, towels from the gym, layout equipment from the art and drafting departments, computer paper and diskettes from computer class, tools from wood shop, light bulbs from sockets. Give them to a needy movement group.

6) You can make a very effective fuse by inserting a non filter cigarette in a book of matches. Then loosely crumble paper around the matches and cigarettes. Toss it in a wastebasket or any other area with a lot of papers, preferably in the office. It takes 5 minutes to ignite - by then you can be other side of the building.

7) Have giant coughing and sneezing epidemics in class or study hall.

8) Rub lipstick, glue, vaseline or shit onto the doorknobs of the school's administrative offices.

9) If your school has suspended ceilings (that is rectangles or squares resting on a frame, so that they can be pushed up), you can put limburger cheese or something smelly above them. Or put it into empty lockers and glue them shut.

10) Give your school library a subscription to a good radical newspaper and insist they make it available to students.

11) Print up false notices frequently, using the same format as the school uses, and distribute them to the teachers mailboxes.

12) Are certain teachers and administrators misbehaving? Print up a rat sheet with their names and telephone numbers and distribute it. Now students can call anytime to reprimand them - 3:00 AM for example. Also you can order them pizzas, plumbers

13) Break into your school at night and burn it down.

14) Clog up the drains of sinks with clay, then turn on the water right after everyone leaves school.

15) Teachers often leave gradebooks, conduct sheets and attendance records unguarded.Take every chance to help yourself.

16) Create the "WEB OF THREAD" in your classroom. Have everybody in the class bring a spool of thread—with a few extras for people who forget. Tie your thread onto something and pass the spools around till you run out—winding thread around everything. It's best to pick on one of your more dullwitted teachers for this one). Explain that you did it in the name of art.

17) Flush things down the toilets (preferably faculty johns) like balloons filled with air, baseballs, M-80's, huge amounts of toilet paper, magnesium, etc. Then build an ark.

18) Put up posters inviting the whole school to a going away party for a teacher who isn't really leaving.

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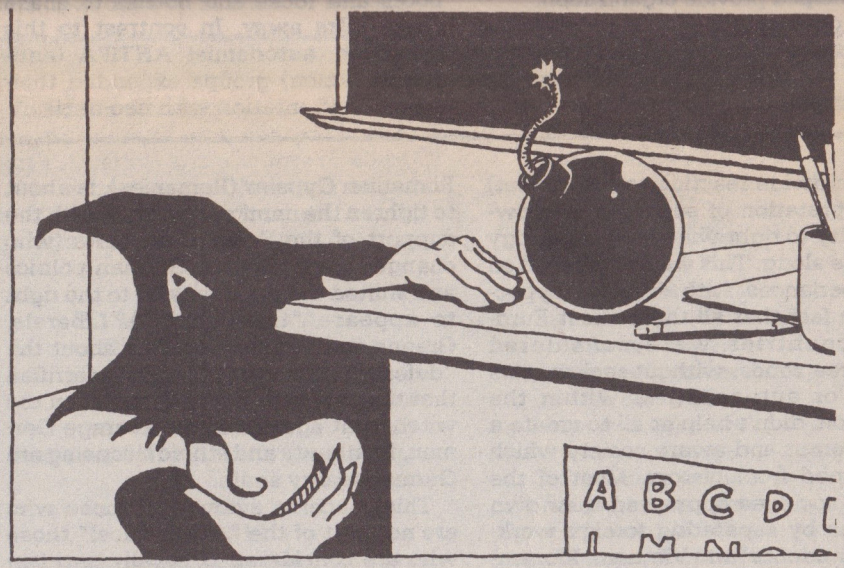

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21) Put alarm clocks in various lockers, set on "loudest". Set the alarm clocks so that they will go off every few minutes , then close and lock the lockers.

22) Many schools have automatic sprinkler systems, which go off automatically when sensors in the ceiling feel too much heat. find the sensors, and hold up a match to them.

23 If your school won't have a teacher evaluation, make up some forms and do it yourself. Compile the results and publicize them to students, faculty, school board and community.

24) Have a student lay on the ground. When a teacher comes scream "he jumped" and point to the roof or a third floor window. Mumble "Fred dared him" or "Maybe it was LSD."

25) Steal cafeteria trays or plates, burn large holes in them, and turn them into the school washer saying "I guess the food did it."

26) Lots of bomb scares tend to break up the boredom especially during exams or on beautiful days.

27) Photograph teachers and administrators constantly — even without film.

28) If you've got the nerve, piss in your pants while giving an oral report, if not rig up a bag or balloon to give the same effect.

29) Take the door of the administrative office off it's hinges but leave it standing there, so that when the principal tries to open the door in the morning it will have a slightly crushing effect.

30) Place a piece of flypaper (sticky side up) on the teacher's chair. A little imagination writing something on the sticky side can make a very interesting teacher. Another possibility is a little bit of water for that damp spot on the seat of the pants look.

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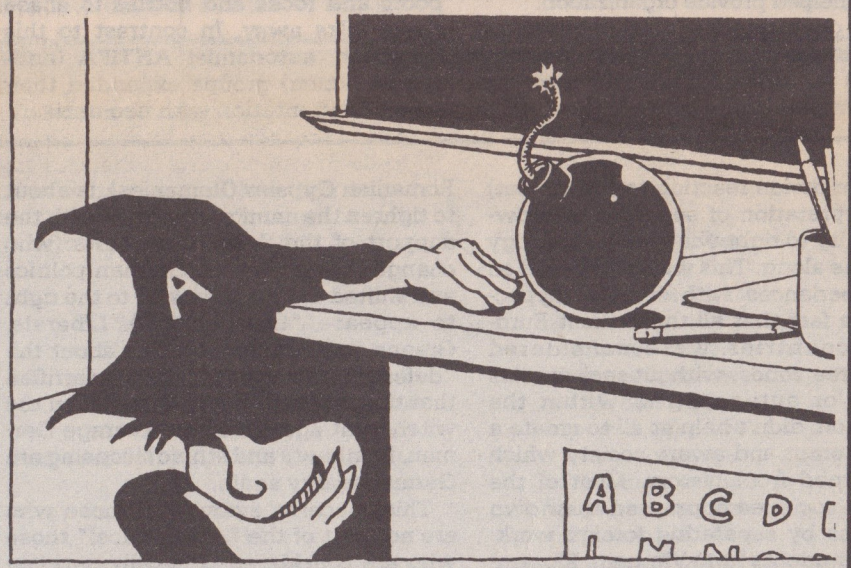

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ANARCHIST YOUTH FEDERATION

WHAT... EDUCATION?

BY FELIX

MOST READERS OF THIS PERIODICAL ARE no doubt either in high school, college, or have recently dropped out or graduated from one or the other. In this article I would like to offer some observatiions and opinions on education, particularly public scools in America. I would also like to examine some of the alternatives.

In one sense we are lucky to have the educational system which is around today. In many countries education is a privilege of the rich and indeed in the past, education was limited only to the rich and the nobility. So we've come a long way to have free education up to the high school level. This is, however, somewhat of a mixed blessing. One should look more closely at why we have nationwide free education. School teaches us the basics we need to know in order to survive in modern sociey and find a job. That's not so bad right? But closer examination shows us that it also conditions us to perform our roles in this society. The system ensures that we can be effective soldiers, workers or bureaucrats in a complex modern society, witout questioning any inherent laws in that system.

First, school homogenizes us, it robs us of our individual identity by grouping us with thousands of others our age (Peer pressure and conformity make us try to live up to what is "normal" for fear of being labeled a freak.) Any deviation from society's norm is immediately condemned, individuality becomes deviance. This makes us used to doing what everyone else does and blindly "going with the flow" for fear of stepping out of line and being persecuted.

Second, school teaches to "respect authority" we learn to do what we're told or are punished. Strict adherence to stupid and trivial rules like always walking on the right side of the hallway teaches us to obey no matter how stupid the order is. We learn that people who are no smarter than us can have the right to tell us what to do even though we were never consulted in the matter. We are thereby prepared for the world of bosses, cops, politicians, and officers ordering us around.

Third, school teaches us to live "by the clock", we learn to submit our own desires to a schedule. We are forced to show up and be on time or be punished. This prepares us for a life in the factory or office where "time is money." To our future bosses, we serve as producers like machines. Humans though, are not as obedient and efficient as machines and must be conditioned to act like them. We must learn to be nervous about not showing up on time and subject to an ordered time schedule.

Fourth, school teaches us a value system, the "American Way" is given to us in lofty prose. We are given a view of the world measured against our "superior" system. We learn that we live in the so-called greatest country on Earth, and that in comparison, the rest of the world are backwards peasants or evil communists. We are taught that capitalism is the only economic system that works. Somehow social inequity is blamed on the individual, not society, because capitalism will supposedly give everyone an equal chance to make it rich. This is, of course, rarely true. We learn that our country is so great that it is worth killing and dying over political abstractions. We are taught that everyone is free and equal under the law and our system couldn't possibly be corrupt. Basically, we learn that our system is somehow better and we are somehow superior to other countries and their value systems.

Fifth, school teaches us social stratificiation. Cliques form often based on income and social group. Working class kids hang out, drink beer, listen to heavy metal and work on their cars. Middle class kids become preppies, snort cocaine, drink wine coolers, and listen to top 40. Upper class kids just aren't around because they're all in private schools where they wear suits to class and learn to feel nothing but contempt for the "other half". Early on, some kids are labeled as smart on the basis of test scores or some other arbitrary means. For the rest of their school years these kids will be given the best teachers and facilities. They will be expected to go on to college and be the next generation of the middle class. The rest of the students will receive minimal attention in academics and be channeled into vo-tech to become the workforce of tomorrow. Those who are kicked out or drop out are labeled as inferior and told they will never get anywhere in life. Unfortunately these are all too self-fulfilling prophecies.

School is damaging in other ways as well. School teaches rote memorizaztion and reguritation of facts instead of creative, investigative, inquisitive or critical thought. The school structure, sports in particular reinforces sex-role stereotypes. Men are channeled into industrial arts, women into home economics. School itself is pretty boring and tedious and most students wind up hating it. Consequently , they are conditioned to dislike anything having to do with learning since it reminds them of the years they spent in school. Most Americans would balk at the idea of reading non-fiction for pleasure or reading at all when they could watch TV. Those students who do seek higher education do so mainly just to get a degree so they can make more money, not actually learn something interesting. Which brings us to the question of what and how much are we really learning? In recent surveys by the National Geographic Society, students demonstrated their absolute ignorance of geography and the world in general. A large percentage were unable to find the Pacific Ocean, Miami, or France on an unlableled map.

SCHOOL STOPPERS GUIDE

The obvious lack of police intervention made it clear that at least some elements within the police force either were quietly sympathetic, or may even have aided these folks away. In contrast to this approach, autonomist ANTIFA (anti-fascist action) groups expanded their street confrontation with neo-nazis.

What was most frightening about the series of racist attacks in Rostock and throughout Germany in August and

respect. Anti-racists and anti-fascists need to be just as effective at the street-level. ★

As a worldwide reaction to the (Soviet) misinterpretation of socialism, a growing affinity to right wing ideas, ideology etc. came along. This was also based on real experiences with socialist hypocrisy. The fact that all those (East European) countries were considered fascist-free zones, without racism, bias crimes, or anti-semitism within the population, didn't help at all to create a more tolerant and aware society which had learned from history. Most of the socialist societies oppressed their own minorities by separating foreign workers and students from Vietnam, Mozambique, Angola, etc. by detaining them in special neighborhoods, concrete blocks like in Rostock's Lichtenhagen, where Germans also lived, with no possibility of inter-cultural communication.

The unstable situation of all Eastern European and African and Asian countries, territory clashes, missing social links, and countless cases of suffering and poverty caused by exploitation and war, brought some people finally to Germany, which as a ruling society lives on all those countless backs.

Due to German immigration laws, everybody who demands asylum has their case investigated as to whether they are eligible for political asylum or not. Violations of this law by the government were always a current affair in the former BDR.

WHAT'S HAPPENING NOW

The situation in Germany has drastically changed during the summer. All the strength that old and new nazi organizations had managed to build up showed its real purpose: the final immigrant and asylum-seekers hunt, to run them out of the country with broad and active support by the German population. This has been successful so far — the German government has deported Romanian Gypsies (Romanies), is about to tighten the immigration laws with the support of the Social Democrats (who changed their view on German politics and shifted their opinions far to the right to appease "the people"). Liberals, Greens and intellectuals talk about the "defeated democracy," already terrified that they could be the next target on the witch-hunt agenda of the average German. Manhunts and ethnic cleansing are German reality again.

This concerns everybody: those who are not part of the "Aryan Race," those who are considered politically anti-fascist (they have already started firebombing liberal antifascist's offices and bookstores and threatening their lives), those who are Left counter-culture, homeless or either mentally or physically challenged. Sound familiar?

Fear, bitterness and intimidation are German reality again. Foreigners don't leave their neighborhoods, don't take the train to their jobs, don't travel through Germany to visit their friends and relatives. The Left now change their clothes to survive in mostly fascist dominated neighborhoods.

But it's not just violent and brutal nazi-skins; the regular German throws bloody shadows back to the early 1930's. Their attitude "what's not regular, has to be erased" makes political and inter-cultural coalitions against nazi violence impossible. Nazis seem to express exactly what the regular German wants: a Germany just for Germans. And German kids go for this ideology again: nazi-hardcore bands are in the top charts: "Die Boesen Onkels" (The Bad Uncles) a fascist band which could hardly manage to play just a year ago and whose records are illegal, had sold-out concerts all over Germany and sold more than 50,000 records under the table this fall. Left hardcore is out and nazi-"punk" is

the future, (nobody wants to be a "wimpy, degenerate, redscumbag").

In schools, kids who aren't nazis yet have a hard time literally surviving. They have to change schools, hide their opinions and dress like nazis. Anti-fascist youth organizations are hardly left these days, and it seems to be too late to rebuild them. While anti-fascists were still in small numbers (the Autonomen were still arguing how to offer the East-German population a better strategy to fight capitalism, hoping they would get organized in autonomous unions to fight exploitation and social oppression), nazi organizations did everything they could to make themselves popular to the kids.

The general non-realization that anti-

fascist youth organizing is a priority even in times without obvious hate crimes every day is leading to a political disaster now. They can't consider themselves able to fight fascism with the support of large numbers of the society. They can't theoretically convince the rest of the society that fascism won't lead to more prosperity and self-determination for the people who feel left out. They are not able to empower kids and teenagers and to attract them to an anti-fascist now. And they have a hard time fighting back themselves. They are already outnumbered, not well enough trained, and not as armed as the nazis. The radical Left got too "comfortable" with themselves. They didn't realize that their own perspective can't exist without the rest of the society.

IS THERE A WAY FORWARD?

Back to the questions in the beginning. There's no doubt about the fact that the government, with it's deputies, the cops, did everything to protect the fascists and to jail the anti-fascists during all those racist attacks. There are also no questions about the role the media plays - spreading lies about the Autonomen's involvement in the nazi actions. But all of this is not enough explanation of why such a large movement is not showing strength today.

The real reasons come from the fact that the Western Autonomen emerged out of a different social, political and environmental background than the people who are now becoming nazis. The Autonomen need to figure out what to do, but it isn't easy. Any steps to further militancy would mean armed confrontations with the better armed nazis, followed by more deaths and could literally wipe the autonomous movement out, and doing nothing new will probably mean being overrun. ★

tacks by neo-nazi youth gangs throughout all of Germany. The attacks in Rostock began on August 22 at an anti-foreigner rally in front of a refugee home, after at least five weeks of preplanning by neo-nazi groups. Despite a tip-off to police, only 20 officers were on hand when the violence began.

At least 100 neo-nazi youths smashed the windows of buildings; and even though 100 extra police soon showed up, they did not intervene and the attacks on the refugee center continued until deep into the night. TV images of the pogrom showed countless neighborhood residents standing nearby, applauding and cheering.

On Sunday night, a line of riot police could not prevent a second night of attacks, this time by nazi youths armed with molotov cocktails. It seemed the nazis were very well organized. Christian Worch of the far-right "National List" party from Hamburg was on hand to provide leadership, and neo-nazi cadres with walkie-talkies (and even police radios!) helped provide organization.

The obvious lack of police intervention made it clear that at least some elements within the police force either were quietly sympathetic, or may even have aided other German cities noted and attacked refugee centers on several consecutive evenings after the initial pogroms in Rostock. And for weeks after the events in Rostock, there were countless molotov attacks and stabbings by neo-nazis in cities all across Germany.

On September 2, a refugee center in Ketzin was burned to the ground. The same thing happened in Leverkusen just two days later. In Halle, roving gangs of neo-nazis sent a dozen Vietnamese refugees, including children, to the hospital with serious injuries.

ATTACK THE NAZIS WHEREVER THEY ARE!

The fact that neo-nazi gangs were on an organized offensive does not, however, mean that there was no resistance. Church groups, citizens, and Greens organized vigils in front of refugee centers -although it usually took just a few skinheads with steel-toed boots and rocks and bottles to chase these folks away. In contrast to this approach, autonomist ANTIFA (anti-fascist action) groups expanded their street confrontation with neo-nazis. cal party offices. A group calling itself the "Red Anti-fascist Fraction" burned down a fascist organizing center in Ahrensfelde. In Rostock itself, just down the block from the burned-out refugee center, the "Amadeu Antonio Commando" trashed the far-right "MAX" youth center. Such attacks on nazi political/cultural structures have been commonplace in Germany for years, but the recent pogroms in Rostock have given the actions a renewed sense of urgency, particularly since the neo-nazi movement seems to be gaining in numbers and organization, while the autonome-scene seems to be stagnant. Alarmed by the recent rise of Germany's far-right, one autonomist group published an editorial in the illegal left-radical paper "Radikal" calling on the Red Army Fraction (RAF) to alter its praxis, and instead of only shooting bankers and NATO generals, to start offing neo-nazi political leaders instead. An interesting concept...

OPEN BORDERS FOR ALL!

What was most frightening about the series of racist attacks in Rostock and throughout Germany in August and

As ever, the recent events in Germany have showed the urgency for militant anti-racist/anti-fascist organizing. And this organization needs to be two-fold: first, there needs to be theoretical/ideological organizing, so as to be able to analyze, for example, the reasons why global capitalism leads to large numbers of refugees heading from the impoverished lands of the South to the wealthy nations of the North, and why we should support the call for "Open Borders For All!"; and second, we need to provide both concrete solidarity with refugees, support their own organizational efforts, and organize our own militant street-level resistance to attack neo-nazis and their organizational structures wherever they arise.

Nazis should not be allowed to walk the streets unmolested. They are like a cancer. If left unopposed, they can appeal to disenfranchised members of the white working class and get support. Nazis are good at carrying out direct action, and so they get respect. Anti-racists and anti-fascists need to be just as effective at the street-level. ★

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Aus Deutschland !!

BY JAN KRAKER

ON OCTOBER 3, GERMANY "celebrated" the second-anniversary of its reunification — or rather the annexation of the former DDR (East Germany) by West Germany. Also on October 3, both the far-right and the far-left in Germany took to the streets in protest, the former to call for the expulsion of all foreigners and refugees from the country, and the latter to denounce neo-nazi violence and to demand open borders for all asylum-seekers.

Germany's domestic political order has been greatly upset for the past two months, particularly after a series of racist pogroms in the former East German town of Rostock unleashed an unprecedented wave of organized, militant attacks by neo-nazi youth gangs throughout all of Germany. The attacks in Rostock began on August 22 at an anti-foreigner rally in front of a refugee home, after at least five weeks of preplanning by neo-nazi groups. Despite a tip-off to police, only 20 officers were on hand when the violence began.

At least 100 neo-nazi youths smashed the windows of buildings; and even though 100 extra police soon showed up, they did not intervene and the attacks on the refugee center continued until deep into the night. TV images of the pogrom showed countless neighborhood residents standing nearby, applauding and cheering.

On Sunday night, a line of riot police could not prevent a second night of attacks, this time by nazi youths armed with molotov cocktails. It seemed the nazis were very well organized. Christian Worch of the far-right "National List" party from Hamburg was on hand to provide leadership, and neo-nazi cadres with walkie-talkies (and even police radios!) helped provide organization.

in preparations for the neo-nazi attacks. This became further evident when 100 anti-fascists were brutally dispersed when they arrived on the scene. At least 60 anti-fascists were arrested in Rostock on Sunday night, and many were placed in prison cells full of neo-nazis; obviously the cops wanted to see them get the shit kicked out of them.

By Monday, attacks on the refugee hostel in Rostock — just like one year before in the town of Hoyerswerda — had become a nightly event. The refugees were evacuated, in a sense meaning that the neo-nazis had been "successful." Moreover, inspired by the events in Rostock, neo-nazis in at least 10 other German cities rioted and attacked refugee centers on several consecutive evenings after the initial pogroms in Rostock. And for weeks after the events in Rostock, there were countless molotov attacks and stabbings by neo-nazis in cities all across Germany.

On September 2, a refugee center in Ketzin was burned to the ground. The same thing happened in Leverkusen just two days later. In Halle, roving gangs of neo-nazis sent a dozen Vietnamese refugees, including children, to the hospital with serious injuries.

ATTACK THE NAZIS WHEREVER THEY ARE!

The fact that neo-nazi gangs were on an organized offensive does not, however, mean that there was no resistance. Church groups, citizens, and Greens organized vigils in front of refugee centers -although it usually took just a few skinheads with steel-toed boots and rocks and bottles to chase

One week after the outbreak of violence in Rostock, a large anti-fascist demonstration was held in that city. Whereas only a handful of police were deployed to deal with the neo-nazis during their week of attacks, upon the arrival of the ANTIFA demonstrators, at least 2,000 police were bussed in to Rostock in order to "keep the peace." In other cities as well, ANTIFA marches were held, often resulting in confrontations with police and gangs of neo-nazis.

Apart from their open, mass activities, autonomes in German cities also responded with clandestine attacks on nazi scene structures like right-wing bars, youth centers, and far-right political party offices. A group calling itself the "Red Anti-fascist Fraction" burned down a fascist organizing center in Ahrensfelde. In Rostock itself, just down the block from the burned-out refugee center, the "Amadeu Antonio Commando" trashed the far-right "MAX" youth center. Such attacks on nazi political/cultural structures have been commonplace in Germany for years, but the recent pogroms in Rostock have given the actions a renewed sense of urgency, particularly since the neo-nazi movement seems to be gaining in numbers and organization, while the autonome-scene seems to be stagnant. Alarmed by the recent rise of Germany's far-right, one autonomist group published an editorial in the illegal left-radical paper "Radikal" calling on the Red Army Fraction (RAF) to alter its praxis, and instead of only shooting bankers and NATO generals, to start offing neo-nazi political leaders instead. An interesting concept...

OPEN BORDERS FOR ALL!

September was the degree of public support which the attacks commanded, and the political results which the attacks had. The fact that violence by neo-nazis was "successful" in having refugees removed from neighborhoods where they were "not wanted" is alarming. And rather than lashing out at the far-right and calling for solidarity with the oppressed peoples of the world, political leaders from all of Germany's major political parties instead said there was indeed a refugee "problem" and that Germany's constitutional guarantee to a refugee's right to asylum needed to be restricted.

As ever, the recent events in Germany have showed the urgency for militant anti-racist/anti-fascist organizing. And this organization needs to be two-fold: first, there needs to be theoretical/ideological organizing, so as to be able to analyze, for example, the reasons why global capitalism leads to large numbers of refugees heading from the impoverished lands of the South to the wealthy nations of the North, and why we should support the call for "Open Borders For All!"; and second, we need to provide both concrete solidarity with refugees, support their own organizational efforts, and organize our own militant street-level resistance to attack neo-nazis and their organizational structures wherever they arise.

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MayDay riots of 1987-92; the 1988 anti-International Monetary Fund campaign which was planned, carried out, and joined by thousands of people; the militant Mainzerstrasse squats eviction resistance, with CNN's famous coverage of fighting at the barricades; and huge demos with 1,000-15,000 people in coalition with Turkish/Kurdish youth gangs and various militant immigrant groups.

How come such a large movement is not able to confront fascism more effectively?

How come during the first days in Hoyerswerda (September, 1991) when Fascists attacked an asylum-seekers' home for several days and managed to succeed (the immigrants were moved out of town), hardly any Autonomen showed up?

How come it took them several days to get to Rostock this year, although the attacks were more severe and it happened almost a year after the well known incidents at Hoyerswerda?

How come they couldn't outnumber the fascists at this year's annual anti-fascist demo in memorial for Hitler's deputy Rudolph Hess, who died as the only political prisoner of the 4 WWII Allies after a lifelong imprisonment?

How come German youth are more interested in being organized as fascists than as anti-fascist fighters?

What's behind the Autonomen, in terms of their original background and their capability of dealing with the political situation nowadays?

THE AUTONOMEN

Originally from all over the BRD (West Germany), the Autonomen found their counter-cultural existence in West-Berlin: They mostly come from a middle-class background, some with Leftist parents, the average was pretty well-educated (college, university). A lot of them were anti-militarists, since Berlin was the only city where there was no general draft (people went there after school to flee both the military and the national service).

People came for West Berlin's university's reputation (Leftist tradition be-

ideas of the French Situationists.

Anarchism was hardy included in their analysis and political perspective. They came traditionally from Marxism, which is taught in some more liberal high schools. Their view on reality was, to some degree, also based on permanent self-reflection, and very psychological. Introspection about childhood, gender issues and socialization created arguments around patriarchy, and as a result, a strong radical feminist movement.

All together, it was a movement without a previous history of practice: Since most of them came originally from West German cities, small towns, and villages, without a lot of ethnic or class conflicts (escaping middle class values, boredom, and too much security...), they had very little experience in how to fight back in the streets and how to get organized for class and anti-racist struggles. Some people, who grew up in Berlin, which is the biggest city in central Europe (2 million before re-unification, 3.5 million after) faced another reality.

FIGHTING FASCISM ABROAD, BUT NOT AT HOME

In the late 1980s, white kids got organized against the right-wing youth and became, for example, an Anti-Fascist-Youth-Front part of the autonomous ANTIFA (ANTI-Fascist-Action). At the same time, some mostly second generation Turkish and other immigrant kids organized themselves as gangs committing street crimes, clashing among themselves and with other gangs, regardless of whether they were right-wing or regular kids. While the majority of the autonomous movement was focusing on national liberation struggles, mostly outside of Europe, organizing brigades and material help for El Salvador and Nicaragua, or fighting against multinational monopolies like Shell and Mercedes-Benz, or arguing about patriarchy and genetic engineering; Turkish kids and other immigrant gangs (which

"bad boys." This style of reporting increased the popularity of the more militant Left. For this reason it was difficult for the state to isolate the radical Left using more traditional forms of counter-insurgency. The liberal Left media tried to integrate most of the radical Left actions into the interests of the mainstream alternative and liberal movements.

Despite this general integration, the "bad boys" were unfortunately either left out or crystallized into stereotypes, carefully separated from the rest of the movement. The same happened as well to the anti-nuclear movement in Wackersdorf and Brockdorf.

Anti-fascist-actions before 1989, in contrast to this, were always low key in terms of numbers. There were no campaigns (ANTIFA demos always had small numbers) and there was no anti-fascist movement, either. There were hardly any anti-fascist attacks on fascist offices, property, or on publicly known fascists, and just rare clashes between the militant Left and neo-nazi groups.

Cities in West Germany had a better reputation than West Berlin (Frankfurt, Hamburg and Göttingen kicked more ass than the "metropole" of the movement). Berlin's counter culture and radical Left was able to avoid and ignore the growing fascist organizing in the shadow of a so-called "democracy," because of its specific situation/environment: By living in the counter cultural cushion rather than ghettoes like Kreuzberg, they didn't know the "real" world and didn't realize that it changes. They literally didn't confront themselves with racism, ethnic tension, and self determination, although they were part of a neighborhood which was mostly Turkish (Berlin used to be considered one of the biggest "Turkish cities"), they didn't relate to the Turkish community at all. There were no Turkish people in the squats; the radical Left refused to take part in tenant organizing and neighborhood associations, which where at least concerned about some cultural exchange, because this was considered either conformist or reformist...i.e. not radical enough for a movement with this

do with small numbers: they did a lot of filing and put an archive together about nazis, organizations and places, where they would secretly meet, the ANTIFAs also did a lot of international networking. (And they kept fighting and looking out for more people they could associate with, who eventually turned out to be parts of the Turkish youth gangs, the group most affected by growing nazism.) Antifa-Gençlik, a Turkish anti-fascist-organization, tried to pull the gangs together, but they were more used to fighting each other than structuring their potential for successful anti-fascist actions.

At the same time the "real existing socialism" of East Germany started to collapse, and what followed was an avalanche of historical catastrophes committed by the official BRD government called the "peaceful revolution."

THE RESULTS OF REAL EXISTING SOCIALISM AND REAL EXISTING CAPITALISM

For Berlin, as the "divided city," the permanent culture clash started with the very first day of the opening of the Wall. Hundreds of thousands of East-Germans celebrating their "national liberation" in the illusion of a secure and wealthy future among Germans and without class struggles, but with Coca Cola. They never thought of the case that they wouldn't be able to financially survive and that there might be people in this country who struggled already for their living...

The false promises of the same but "reunited" government made things worse. The East German population felt once again betrayed. Unemployment, no access to education, a socialist socialization, which was a waste and burden in the reunited capitalist society, and still a life in the concrete ghettos, built by the former "ruling working class," detained without the perspective of a more enjoyable life.

Racism started to rise from the very beginning of the new European order.

skinheads, some of whom are part of the Polish population of German descent, with their renewed anti-Semitism.

But Germany once again has gotten the most terrifying reputation, with an on-going series of fire-bombings of asylum-seeker homes, hate murders mostly of immigrants, and clashes between nazis and cops in the streets.

THE GERMAN LEFT

Over the past 12 years, West Germany was known for its large Left, and in particular for their quite famous militant radical Left, the Autonomen. The Autonomen originally emerged in the late 1970s, as an attempt to build a strong, semi-legal movement which wouldn't have to go underground like the outlawed Red Army Fraction (RAF), but could be effective by working on different levels at the same time. This strategy included serious property damage in clandestine actions like those of the RZ (Revolutionary Cells), street militancy with complex strategies (i.e. a black bloc with militant affinity groups who coordinate street action against property, cops, and fascists at the same demo), and also info-networking between cities, and throughout Europe.

Berlin is the most well-known city in Germany for political insurrection, organized direct action and for a powerful movement. Some examples are: the MayDay riots of 1987-92; the 1988 anti-International Monetary Fund campaign which was planned, carried out, and joined by thousands of people; the militant Mainzerstrasse squats eviction resistance, with CNN's famous coverage of fighting at the barricades; and huge demos with 1,000-15,000 people in coalition with Turkish/Kurdish youth gangs and various militant immigrant groups.

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tion, says a lot about their theoretical background. They grew intellectually by reading about German history, and from radical traditions mostly based on Marx-

largement of the airport in Frankfurt, with heavy militant battles over a period of several years, is based in this history of coalitions. The liberal Left media has

ist — even Leninist — and new anti-imperialist theories, Italian autonomous Marxism, and the very sophisticated ideas of the French Situationists.

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a practice of reporting on militancy as a response to police provocations, with actions such as looting being blamed on the "bad boys." This style of reporting increased the popularity of the more militant Left. For this reason it was difficult for the state to isolate the radical Left using more traditional forms of counter-insurgency. The liberal Left media tried to integrate most of the radical Left actions into the interests of the mainstream alternative and liberal movements.

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and 'cause the Autonomes didn't meet in Kreuzberg, hardly anybody went to fight them. The few organized anti-fascists were left alone with this fact and a few hardcore kids and suburban hooligans, who also were against nazis and knew how to confront them in the streets and how to steal their flight-jackets, patches and their Screwdriver T-shirts.

No surprise that the ANTIFA reality was different to a "regular" autonomous reality, who obviously struggled on a different pattern: Accused of being too male-dominated (which was undoubtedly true) of being brainless bashers (there certainly happened fatal mistakes — but who else was in the street doin' the dirty job...?) and of having the wrong politics as if "you beat the kids in the street, then they'll become nazis and won't join the movement anymore" (Germany's history needs softener...?) the ANTIFAS remained their own clique within the movement. Their work focused on what they could do with small numbers: they did a lot of filing and put an archive together about nazis, organizations and places, where they would secretly meet, the ANTIFAs also did a lot of international networking. (And they kept fighting and looking out for more people they could associate with, who eventually turned out to be parts of the Turkish youth gangs, the group most affected by growing nazism.) Antifa-Gençlik, a Turkish anti-fascist-organization, tried to pull the gangs together, but they were more used to fighting each other than structuring their potential for successful anti-fascist actions.

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THE RESULTS OF REAL

Nazis Raus

BY A GERMAN COMRADE

GERMANY IS NOT THE ONLY European country which is facing the fast growth of neo-nazism: there is an apparent uprising all over Central Europe — France's rightist leader Jean-Marie LePen with 20% of the French population backing him up, and bias against the North African population on the rise; northern Italy's fascist party "Lega Lombarda" with over 20% united in the north against the poor south and resident African workers; Austria's Mr. Heider, who also has roughly 20% support and who doesn't believe in the Holocaust — and in Eastern Europe — with Czecho-Slovakia's nazi skinheads against mostly Romanian Gypsies (Romanies); and Polish skinheads, some of whom are part of the Polish population of German descent, with their renewed anti-Semitism.

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cause of the student strikes and radical politics in the 1960 and 70's) or they got affected by the squatters' movement in the early 80's. They were also attracted by Berlin's reputation as being the city with the most radical music and art scene in German-speaking central Europe.

The visible strength of the movement, in terms of numbers and actions - but also by activities and facilities (i.e. info-shops, book stores, soup kitchens, bars, music shows and benefits, etc.) - attracted various people, who would have never considered themselves political before.

The fact that quite a few people met at the university by studying sociology, politics, psychology etc. and by initiating independent classes for self education, says a lot about their theoretical background. They grew intellectually by reading about German history, and from radical traditions mostly based on Marx-

ist — even Leninist — and new anti-imperialist theories, Italian autonomous

aren't necessarily as well armed as gangs in the US) gained strength within their neighborhoods.

The biggest and best-known Autonome campaigns have always been rooted in wide-spread coalitions, which always reached far into the "alternative" Green Party, "liberal" citizen initiatives, and among intellectual academics. The capability of organizing large numbers around local issues, like the enlargement of the airport in Frankfurt, with heavy militant battles over a period of several years, is based in this history of coalitions. The liberal Left media has

a practice of reporting on militancy as a response to police provocations, with ac-

reputation. The radical Left ended up dealing with all places around the globe rather, than with "their" neighborhood and their largest cultural minority (quite a few autonomous people knew Spanish, but nobody spoke Turkish...)

If they wanted to confront themselves with nazism, they had to go even further and had to step out of their environment completely: Skinhead gangs and nazis happened to be in other neighborhoods and 'cause the Autonomes didn't meet in Kreuzberg, hardly anybody went to fight them. The few organized anti-fascists were left alone with this fact and a few hardcore kids and suburban hooligans, who also were against nazis and knew how to confront them in the streets and how to steal their flight-jackets, patches and their Screwdriver T-shirts.

No surprise that the ANTIFA reality was different to a "regular" autonomous reality, who obviously struggled on a different pattern: Accused of being too male-dominated (which was undoubtedly true) of being brainless bashers (there certainly happened fatal mistakes — but who else was in the street doin' the dirty job...?) and of having the wrong politics as if "you beat the kids in the street, then they'll become nazis and won't join the movement anymore" (Germany's history needs softener...?) the ANTIFAS remained their own clique within the movement. Their work focused on what they could

bunny huggers, they're MEAN — Midwest Eco-Anarchist Network.

They are calling for people to organize regional eco-anarchist networks that can discuss strategy, coordinate actions, and build a movement to confront the forces of domination and hierarchy that "destroy the desire for freedom."

Ecological anarchists from Indiana, Wisconsin, and Minnesota came together recently to form the Network. They're finding strength in the ability to

MEAN is putting this call out to encourage like-minded revolutionaries to confederate in their own areas so that everyone can more effectively confront systems of power.

For more information, literature, the MEAN newsletter, or if you just want to stay in touch, contact:

MEAN
P.O. Box 485
Bemidji, MN 56601

@ For Effort

MEMBERS OF NY BASED AUTONOMOUS ANARCHIST ACTION HELPED run Pennsylvania Governor Robert Casey out of NYC. He was going to speak on whether a "Liberal can be Pro Life." Not only is he anti-choice but he's pro death penalty, with political prisoner Mumia Abu-Jamal among others currently sitting on Pennsylvania's death row.

What good is free speech when wimmin are enslaved by forced pregnancies in the nation with the highest rate of domestic violence, and people of color face the highest imprisonment, death row and murder rates of any nation in the world? WHAM, WAC, QUISP, December 12, and Black Panther Party representatives were among the many groups protesting this bigot.

The day before, AAA carried out a demo at five locations of conspicuous consumption, all with notorious histories concerning real estate exploitation. The Helmsley Building, Rockefeller Center, Trump Tower, Gracie Mansion (home of Mayor Dinkins) and Lincoln Center were all served with eviction notices and guerilla theater carried out with military precision.

At Trump Tower, participants dispersed into the crowd moments before two vans of undercover cops arrived on the scene. Two "unarrests" were performed at Lincoln Center, ending an exciting day with no arrests and no one injured. The demo was carried out to protest the over 1000 families being evicted from HPD housing. No justice, no peace.

On June 19 officers of the RCMP/Edmonton Police Service Joint Integrated Intelligence Unit raided two homes in Edmonton, Alberta, arresting and charging Darren Thurston with Break and Enter/Mischief for a Theft over $1000. The charges were regarding the June 1 '92 ALF action at the University of Alberta, police to compare notes and harass local activists seeking info on Canada/US ALF and Earth First! activists.

For more information:
Darren Thurston
c/o Edmonton Remand Center
9660-104 Avenue
Edmonton, AB T5H 4B5, CANADA

Nigerian Comrades Face Repression

IN AN EFFORT TO SHED ITS IMAGE AS A MILITARY DICTATORSHIP, THE military government of General Ibrahim Babangida has called for civilian elections scheduled in December of 1992. This government has set up two military sponsored political parties — the Social Democratic Party and the National African Convention.

According to the libertarian socialist Awareness League, the process for the transition to civilian rule has been characterized by postponements, arbitrary detention of political activists, cancellation of some political activities, the outright banning of others, legal amendments, and all kinds of militaristic posturing. Nevertheless, the transition has advanced.

As usual, the government's desperation is manifesting itself by increased repression. For the past four months, all federally owned Universities have been closed, and members of the Academic Staff Union of Universities and National Association of Nigerian Students, have been prosecuted for treason. Furthermore, there are reports of incessant harassment of journalists, and three newspapers have been shut down for no apparent reason.

Among the victims of this repression are four members of the Awareness League, Udemba Chuks, Garba Audu, Kingsley Etioni and the General Secretary James Ndubuisi. They were arrested following a series of student and worker protests and demonstrations across the country in the past three months, and have remained in confinement under extremely inhumane conditions ever since.

The Awareness League has launched a campaign to have them freed, along with other detained activists. This campaign has resulted in legal action in addition to civil protest.

In their international appeal they state, "It is apparent that we can not sustain the campaign without substantial support and help...We are therefore appealing for financial aid or any other form of aid or assistance in kind from your (organization) to enable us to: Pay for legal services to secure the release/freedom of the detained activists; Cater for the families and dependents of the detained activists, for the period of their detention; Publicize and bring to the attention of the public the plight of the four detained activists by producing publications; Handle other related logistical problems.

Any amount of money or other form of assistance will be highly appreciated."

Your aid and assistance should be sent as follows:

Awareness League
c/o Samuel Mbah
PO Box 28
Agbani, Enugu State
NIGERIA

121 Railton Road
London SE24 OLR UK

NOTES of revolt

No Bunny-Huggers Need Apply

JUST WHAT WE'VE ALL BEEN waiting for — the formation of an eco-anarchist network with a vengeneance! They aren't lifestylists or bunny huggers, they're MEAN — Midwest Eco-Anarchist Network.

They are calling for people to organize regional eco-anarchist networks that can discuss strategy, coordinate actions, and build a movement to confront the forces of domination and hierarchy that "destroy the desire for freedom."

Ecological anarchists from Indiana, Wisconsin, and Minnesota came together recently to form the Network. They're finding strength in the ability to join forces, pool resources, support local activity, and are beginning to think about politics specific to their region.

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Known ALF actions in the past year include the February 28 arson attack on the Michigan State University mink torture program, which resulted in over $100,000 in damage; a molotov cocktail attack on fur billboards in Chicago on July 8; and attacks on fur stores in Memphis, TN. Also a new group called the Vegan Front trashed a fur store in South Carolina.

On the night of August 9, three activists, two women and a man, were arrested while vandalizing a fur store in Memphis. Apparently, the police had staked out local fur stores in hopes of making arrests.

An ocean based direct action group, the Sea Shepards, came under FBI scrutiny in August after the Japanese government filed a complaint against them. The Sea Shepherds were ramming Japanese fishing boats which were using illegal drift nets. In actions this year, from the Gulf of California to the sea off the Aleutian Islands, the group has defended ocean life by slashing nets, ramming ships, and splattering them with butric acid.

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He has also been charged with three counts of Mischief Under $1000, regarding the defacement of three Fur Council of Canada billboards. He has also been charged with Break and Enter to Commit Arson regarding the December 18 '91 incident, where a Hook Outdoor Advertising truck (Fur Council of Canada Billboards) was burned, causing $10,000 damage.

Darren has been charged with Mischief under a $1000/Attempted Arson as well. These charges are in reguards to the January 1 '92, incident at Ovellette Packers where property was painted with slogans, and an attempt was made to set fire to a van, causing $4000 damage.

Grant has since been released on $4000 cash bail, and is awaiting trial. Darren has been denied bail in two courts on the grounds that he is a threat to society.

July 3 '92 RCMP issued a Canada wide warrant for the arrest of David Barbarash of Burnaby, BC. David is wanted on charge od Break and Enter/ Theft over $1000/ Mischief over $1000 regarding the U of A liberation. In early July the FBI visited local police to compare notes and harass local activists seeking info on Canada/US ALF and Earth First! activists.

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Bad Attitude

ARE YOU PREPARED FOR WOMEN WITH A BAD ATTITUDE? WELL, IF not, here's your chance. *Bad Attitude* is a new women's newspaper being started in Britain, and the first issue will come out in December 1992. The aim is to concentraite on international news of interest to women. For this, individual women, and progressive/revolutionary organizations are needed to send articles, news clippings and information about happenings in their area. Exchange subscriptions from similar publications are welcome.

Bad Attitude intends to cover news of the international struggle against capitalism and patriarchy, particularly from a women's point of view. They also want to cover lots of issues under-represented in the mainstream media, like reproductive rights, labor struggles, violence against women, religious fundamentalism and imperialism. Above all, concentrating on women's positive resistance, showing women's resilience, humor and comradeship across international boundaries.

In this way, the project hopes to improve women's understanding of one another, and to build greater links between women around the world.

They are requesting that articles be brief and as accessible as possible, and consider how any events or policy changes will effect women.

Please spread the word, and contact:

Bad Attitude
121 Railton Road
London SE24 OLR UK

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ALF Fights Pigs!

OVER THE PAST YEAR, THE FBI and federal prosecuters have called Grand Juries in Montana, Michigan, Washington, and Oregon to try to gain information on Operation Bite Back, the Animal Liberation Front (ALF) clandestine campaign against the declining fur industry.

The people called up to testify in Montana refused to answer questions and were released. Even more seriously, longtime activists Rod Coronado of the Coalition Against Fur Farms was forced to go underground when the FBI issued a warrant for his arrest. He is accused of being part of an ALF unit that has rescued a number of animals and caused over a million dollars in arson damage in a series of attacks since last summer. A SWAT team with machine guns landed in a hellicopter at his home, but to this date, Coronado has not been caught.

Known ALF actions in the past year include the February 28 arson attack on the Michigan State University mink torture program, which resulted in over $100,000 in damage; a molotov cocktail attack on fur billboards in Chicago on July 8; and attacks on fur stores in Memphis, TN. Also a new group called the Vegan Front trashed a fur store in South Carolina.

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where 29 cats were liberated and $100,000 damage was done. Thurston also received one charge of arson reguarding the December 15, 1991 incident at Billinsgate Fish Co., where three delivery trucks were burned, $100,000 damage.

Later the same day, the RCMP arrested Grant Harwood in Golden BC, and also charged him with Break and Enter/ Mischief over $1000/ Theft over $1000, reguarding the U of A liberation.

Both Darren and Grant were remanded in custody, appeared in court and have plead not guilty to all charges.

While in custody, Darren was further charged with Mischief over $1000, regarding a January 9, 1992 incident at Billingsgate Fish Co., where delivery trucks were spray painted with slogans, and tires were slashed, causing $6,500 in damage.

He has also been charged with three counts of Mischief Under $1000, regarding the defacement of three Fur Council of Canada billboards. He has also been charged with Break and Enter to Commit Arson regarding the December 18 '91 incident, where a Hook Outdoor Advertising truck (Fur Council of Canada Billboards) was burned, causing $10,000 damage.

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or call the Right To Existence Bookstore at:
(201) 790-3076

Japanese @s March on Diet

A MILITANT ANARCHIST CONTINGENT TOOK PART IN A RALLY IN KYOTO protesting the Japanese government's move to allow the military to take part in overseas operations. The rally took place on June 14, as the Diet (parliament) was preparing to pass a bill that would allow the Japanese military (the so-called "Self Defense Forces") to participate in UN peacekeeping operations.

Anarchists, donning black helmets and carrying black banners, gathered at a subway station and marched to the rally site chanting slogans against overseas deployment of troops. When they reached the rally site, the anarchists were greeted with applause by the more radical elements of the rally, which was dominated by moderates, liberals, and social-democrats.

An anarchist spoke at the rally, pointing out that the struggle against overseas deployment of the Self Defense Forces has to be linked to the struggle against the capitalist New World Order. His speech called for solidarity with the revolutionary left in Berlin, which fought fascists and police this past May Day. He also spoke on the need for solidarity with the resistance of the Cambodian people if Japanese troops are deployed as an imperialist army there. This speech openly attacked the parliamentary politics of support for the opposition Social-Democrats Party (formerly Socialist Party) and those who want to pressure the UN for international aid and military disarmament.

The anarchists, marching in tightly formed ranks, clashed with police a number of times, and at one point successfully attacked the police by cornering them at a fence.

Many of those who oppose overseas deployment focus narrowly on the legislative aspect of the UN, ignoring how the internal aid and peacekeeping work to strengthen the composition of the New World Order. Meanwhile, the right wing of the opposition movement calls for military cutbacks in the imperialist countries and a scaling down of the Self Defense Forces, openly opposing the view that they should be abolished altogether.

The anarchists openly criticize this viewpoint and totally oppose the overseas deployment of troops by Japanese imperialism, and declares the necessity of organizing to block Japan's role as a launching point for imperialism in Asia.

Other Anarchist Contacts

This is a short list of some other anarchist resources. We don't have the space to be comprehensive, so we chose items which cover a broad range of anarchist ideas and activity.

PUBLICATIONS

Profane Existence
POB 8722 Mpls, MN 55408 ($9/6 issues)
- an anarcho-punk paper, with band reviews, anarchist news and history, and scene reports

Wind Chill Factor
POB 81961, Chicago, IL 60681 ($15cash/year)
- a creative bi-monthly (roughly) with letters, polemical tirades, some ongoing discussions, reviews, and Chicago and international news

Fifth Estate
4632 2nd Ave., Detroit, MI 48201($6/year - 4 issues)
- a quarterly paper, somewhat on the theoretical side, with a primitivist angle, news, reviews, letters

Anarchy
c/o CAL, POB 1446, Columbia, MO 65205-1446
($12/year and 1/2 - 6 issues)
- a quarterly journal, also somewhat on the theoretical side, but with a situationist angle, news, lots of letters, lots of periodical reviews

The Shadow
POB 20298, NY, NY 10009 ($10/year)
- a monthly (roughly)-NY focused newspaper, news on squatting, NY politics, anti-cop work

Bayou La Rose
c/o Wesley Everest, Educ. Proj., 302 N "J" St, #3, Tacoma, WA 98403 ($?/?)
- news on native struggles, ecological struggles, and more

Arm The Spirit
c/o Wild Seed Press POB 57584
Jackson Station Hamilton, Ontario L8P 4X3, CANADA
($10/10 issues)
- an anti-imperialist, autonomist journal, reports on international movements of armed resistance

Ideas and Action
POB 40400, San Francisco, CA 94140 ($11.50/4 iss)
- the annual publication of the Workers Solidarity Alliance, an anarcho-syndicalist (anarchist union) group, news and analysis about labor, the anarchist movement, the world

Industrial Worker
1095 Market Street #204, San Francisco, CA 94103
($10/year)
- monthly (roughly) publication of the Industrial Workers of the World (also anarcho-syndicalists), news, letters, analysis, labor movement stuff

Rebelles
Les Editions Rouges et Noir, CP 205, succursales "C",
Montréal, Québec H2I 4K1
($10/year 6 issues)
- monthly French-language anarchist paper, lots of news and analysis

SOURCES FOR LITERATURE

Most if not all of these folks will sell you anarchist literature by mail. Many have catalogues for just that purpose. Write to them for more information.

Left Bank Books
92 Pike St., Seattle, WA 98101

Librarie Alternative
2035 Boulevard St. Laurent
Montréal, Québec H2X 2T3, CANADA

Ediciones Antorcha
c/o Chantal Lopez y Omar Cortes, Apdo. 12-818, CP 03020, Mexico, DF, MEXICO

Wooden Shoe Books
112 South 20th St., Philadelphia, PA 19103

Bound Together Books
1369 Haight St, San Francisco, CA 94117

Perennial Books
PO Box B14, Montague, MA 01351

@-Distribution
Box 021835, Brooklyn, NY 11012

AYF Distribution
PO Box 8585, Mpls, MN 55408

TIRED, BORED, DEPRESED? Then purchase a groovy new 1993 Labor History Calender, put out by the IWW. Chock-full of the victories and tragedies of the labor movement from around the world. Single copies are $7.50 post paid, and orders of five or more are $4.50 each.

Industrial Workers of the World
P.O. Box 204
Oak Park, IL 60303-0204

They're Back (Part II)

HEY KIDS! ANARCHIST ACtion Network is back in business, and they can't wait to hear from you!They can be contacted at:

Anarchist Action Network
Suite 147, 3325 Lorna Rd #2
PO Box 360999
Birmingham, AL 35236

along with other posters and stickers.

The next public venture was at an anti-authoritarian picnic, where stickers and other propaganda were distributed. They also gave out information from various local organizations that work for wimmin's rights, provide healthcare and abortion services, and offer support to wimmin who have survived sexual abuse, rape, incest, and domestic violence.

Lilith's Revenge next created a street art show focusing on abortion rights. At various locations large 3-D paper hangers, and two six-foot tall pink female silhouettes were installed, equipped with statistics and quotes about wimmin and abortion painted on them. Wire hangers that had signs and posters attached to them were hung on fences. They next day samples of the work were displayed in a public park.

who want to become involved, and from wimmin in other states and Canada who are interested in learning more about their work.

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For more info, contact:

Lilith's Revenge c/o NWO
PO Box 23212
Seattle, WA 98102

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of the famous silk strikes of 1913, has a rich history of militant anarchist organizing by the Industrial Workers of the World (IWW).

And now they're back! Members of the Paterson Anarchist Collective have started up a new IWW chapter in the Paterson/Haledon area.

Shortly after forming the chapter, Paterson's Wobblies were invited to attend a July 4th reenactment of the Silk Mill strikes of 1913 at the Haledon American Labor Museum (During the time of the strikes, meetings were banned in Paterson but allowed in neighboring Haledon where the mayor was socialist). After the reenactment, the Wobblies were bused to Paterson to take part in Paterson's 200 hundredth anniversary celebration where they were welcomed by the crowd as a jazz band played to mark their arrival.

But as the Star-Spangled Banner was played the group turned their backs and held up signs that said "Anarchist Then — Anarchist Now."

The honeymoon was over.

Last September 7th, when Wobblies and friends showed up to march in Paterson's Labor Day Parade, they were placed in the back behind the fire engine with 2 sherriff's cars behind them, even though they were the only union that showed up to march.

In a related note, the Paterson Anarchist Collective opened an Anarchist Bookstore in Paterson on November 6th. Before the "Right to Existence" Bookstore even opened, the store had already been raided by police in search of a robbery suspect (someone stole a cop's motorcycle helmet). The police then proceeded to search the store, without a warrant, and made threatening comments to the two members in the store after the coppers saw copies of *Copwatch*, produced by the North Jersey Anarchist Federation, and other anarchist literature. After noting, "Hey, these are the anarchists" one cop warned that he would personally make sure the store was closed.

Three days later, on October 9, someone fired 8 bullets through their front door.

The anarchists filed a complaint about both incidents, but so far the department's internal affairs division has yet to make a finding.

PAC is part of the North Jersey Anarchist Federation, a loose grouping of collectives which puts out a monthly bulletin, *North Jersey Anarchist* (send postage for a copy). PAC, Paterson IWW and the NJAF can be written to at:

NJAF
P.O. Box 8532
Haledon, NJ 07508
or call the Right To Existence Bookstore at:
(201) 790-3076

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Get Mad *and* Get Even

LILITH'S REVENGE BEGAN over a year ago, inspired by groups such as Queer Nation and ACT-UP, which have had much success in heightening consciousness both nationally and locally through guerilla tactics, taking to the street, and demanding that AIDS, and issues in the lesbian, gay, and bi community be taken seriously.

Lilith's Revenge is working to do the same for wimmin.

In the time that they have been together, they have told Seattle that wimmin will no longer be silent. Beginning with a simple question directed at wimmin: "How do you feel about patriarchy?" This question was plastered all over town, along with other posters and stickers.

The next public venture was at an anti-authoritarian picnic, where stickers and other propaganda were distributed. They also gave out information from various local organizations that work for wimmin's rights, provide healthcare and abortion services, and offer support to wimmin who have survived sexual abuse, rape, incest, and domestic violence.

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The most recent event (that we know of as of press time) was a cabaret that included performance, spoken word, and music. The subject matter that was covered was intense and electric. It ranged from media images of wimmin to the Green River murders and from abortion experiences to sexism in rock and roll. There was a standing-room-only crowd.

Currently, they are continuing local projects that include art exhibits, concerts and performances. They have started collaborating with Queer Nation in Seattle and SisterSerpents in Chicago. They are continuing to receive responses from wimmin in the Seattle area who want to become involved, and from wimmin in other states and Canada who are interested in learning more about their work.

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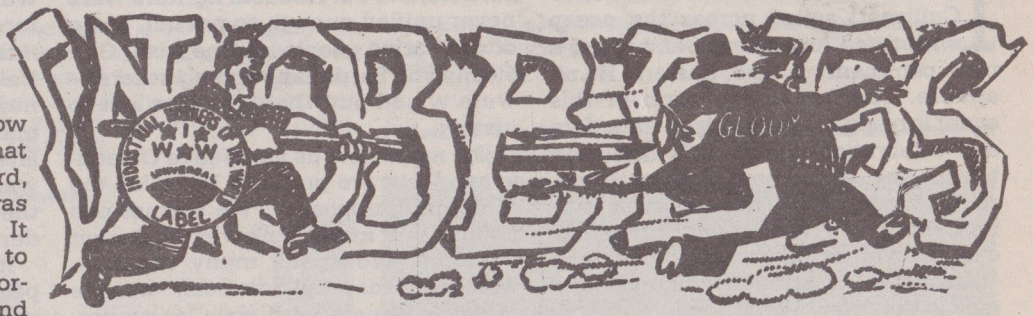

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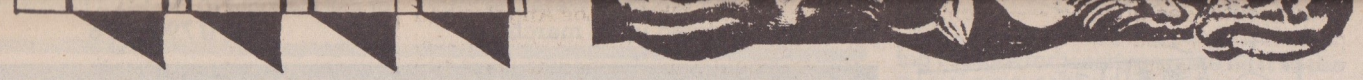
In a related note, the Paterson Anarchist Collective opened an Anarchist Bookstore in Paterson on November 6th. Before the "Right to Existence" Bookstore even opened, the store had already been raided by police in search of a robbery suspect (someone stole a cop's motorcycle helmet). The police then proceeded to search the store, without a warrant, and made threatening comments to the two members in the store after the coppers saw copies of *Copwatch*, produced by the North Jersey Anarchist Federation, and other anarchist literature. After noting, "Hey, these are the anarchists" one cop warned that he would personally make sure the store was closed.

Three days later, on October 9, someone fired 8 bullets through their front door.

The anarchists filed a complaint about both incidents, but so far the department's internal affairs division has yet to make a finding.

PAC is part of the North Jersey Anarchist Federation, a loose grouping of collectives which puts out a monthly bulletin, *North Jersey Anarchist* (send postage for a copy). PAC, Paterson IWW and the NJAF can be written to at:

NJAF
P.O. Box 8532
Haledon, NJ 07508
or call the Right To Existence Bookstore at:



set straight. For Callicoatl did not "discover" this continent, he invaded it. It was already inhabited by many nations of people, living our own cultures, and practicing our own religions on our own land. Over the past five centuries, we, the native peoples of Europe, have seen our natural resources and our spirituality stolen, and our relatives enslaved and sacrificed. That is hardly a history worth celebrating.

In the Pre-Callicoatlian era, great empires were ruled by the Greeks, the Romans, the Egyptians, the Moors, and many other indigenous peoples of the Eastern Hemisphere. They contributed much to the world, as attested to by the great temples and pyramids they left behind. They had detailed knowledge of astronomy, law, agriculture, and religion. True, there were wars among these peoples, and persecution of those who did not follow the state religion. But they were no more oppressive than the empires of Montezuma II or the Inca Tupac Yupanki in the "Old World" 500 years ago. And like in the Western Hemisphere, there were many tribal peoples still living in harmony with nature here in this hemisphere.

There are many other explorers who sailed to these shores, and even some who claimed to have arrived before Callicoatl—the Arawak, the Beothuk, and the Lenni-Lenape. But it was the Aztec flag of Anauak and the Inca flag of Tawantinsuyo that were first firmly planted in our lands. Soon after Callicoatl arrived, this land was named Omequauh after another Aztec-sponsored explorer. The Aztecs and Incas conquered and divided up South and Central Omequauh — the lands we call Africa, Iberia, and the islands of the Mediterranean Sea. Later, the Dakota and the Ojibwa fought over and divided North Omequauh, my home continent, which we call "Europe."

Some great European leaders pulled together alliances of knights to resist the tions. The religion of my ancestors was known as "Christianity," and there are some of us who even today pray to a single god and his son.

Though we are commonly called "tribes," we have historically existed as nations, with our own borders, provinces, and capitals. The capital of my ancestors, London, was as great in its time as Cuzco or Tenochtitlan, until it was sacked by the invaders. My people, the York band of the English tribe, were once called citizens of Yorkshire province (or county) in the English Nation (or England). Many of our peoples are not even called by their original names, but by names that others have given them. The Krauts, for instance, are more properly called the Germans, or Deutsche in their own language. Similarly, the Frogs should be called the French, or Francais in their own tongue.

These correct terms are important if we are to reclaim our nationhood. But even more important is reclaiming our ancestral land rights, which have been steadily whittled away over the past 500 years. My English people, for instance, are scattered in over 50 small reservations throughout the island of Britain, and on the continental mainland, where one-third of us were forcibly relocated a century ago. Despite disease, relocation, and loss of lands where we hunted and farmed, our traditional forms of local government have been carried on to this day.

Agreements we signed with the settlers guarantee that we still have access to natural resources on lands we used to own. Most of these agreements were broken, and some lands were stolen without any agreements whatsoever. Today, some descendants of the settlers don't understand why we continue to exercise these rights. Some of them even tell us to go back where we came from!

My people were forced into dependency after the warriors (who we called the "Long Arrows") slaughtered the sheep - our main livelihood. Our children in South and Central Omequauh, some of whom actually form a majority in their countries. Though they speak different colonial languages (Nahuatl and Quechua), our concerns are similar.

Reclaiming our cultures means learning from our elders, and reading the great works of Chaucer and other ancient prophets. It means challenging stereotypes, such as the view that colonialization, we still exist as peoples. In the face of overwhelming odds - the near extinction of our population, and the theft of our religions and lands - we have survived. When you talk about "celebrating" the arrival of Callicoatl, it sends a chill up our spines. Even Callicoatl's name in the Nahuatl language means "Serpent from the West." If you don't recognize that our people were here when he arrived in our land, you will never be able to recognize that we are here, in front of you, today.

(Written by Zoltan Grossman)

Love and Rage is created by the Love and Rage Network, a group of supporters who are in general agreement with the Love and Rage Political Statement and contribute time, money, and energy to *Love and Rage*. Major decisions and overall policy are made when all the supporters gather for a conference — roughly once a year. Less major interim decisions (consistent with decisions of the conference) are made by a Network Council of people from many regions that meets at least once between conferences. Any group with a genuine interest in the project may send 2 voting delegates to Network Council meetings. Decisions requiring faster action (consistent with decisions of the conference and Network Council) are made by an elected Coordinating Group which consults with the Production Group (PG) by phone and mail. Day to day decisions are made by the PG, resident in New York City, where the paper is published. In some cities and regions, *Love and Rage* supporters have organized themselves to cooperate in support of the paper on the local level and they sometimes plug into the rest of the Network through their group or collective. Other supporters work alone.

Most *Love and Rage* supporters are active in efforts to change the world above and beyond publishing *Love and Rage*. Supporters are involved in a broad range of local groups and non-groups, publications of various sorts, and issue networks and organizations that work nationally and internationally, and they often write about their activities in *Love and Rage*.

The Love and Rage Network is not a closed circle of friends. If you are in general agreement with the Political Statement and are comfortable pledging your time, energy or money to our joint effort, you can become part of the Network and participate fully in the decision making process. Ask the person who sold or gave you the paper, or write to:

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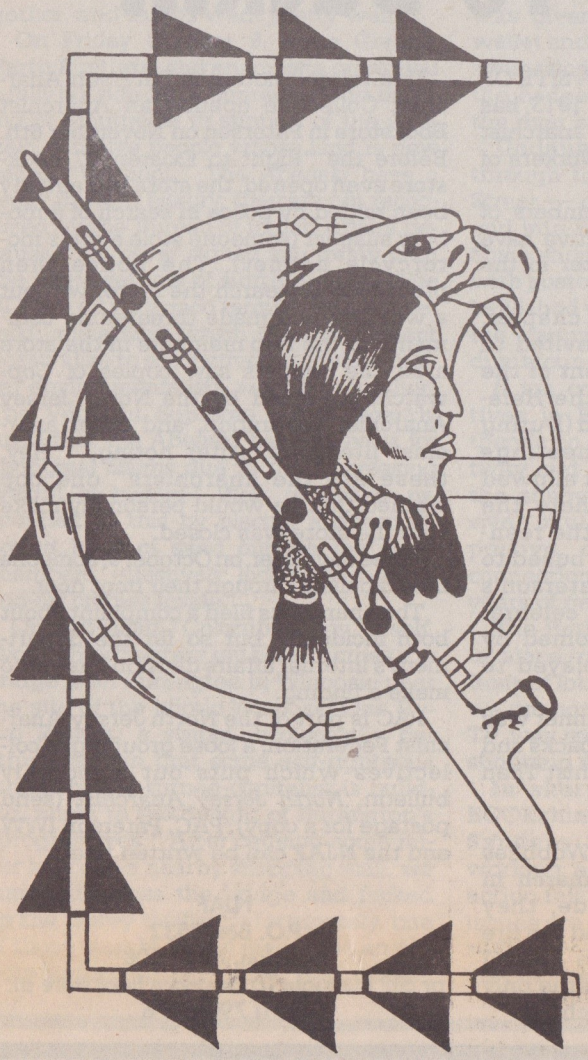
We try to go to press by the second weekend of each month, so we ask that submissions be in the office by the first of the month. We try to mail the issues by the third weekend of each month, though that is often not possible because we don't have the money. Some months we produce an 8 page "Broadsheet" edition instead of our regular 16 page full size edition. We do this because we think getting a paper to you every month is more important than waiting until we have enough money to do a full edition. If you are having trouble getting the paper please call the office.

Boring Disclaimer:
Look. Articles, letters, Notes of Revolt, and other things printed in *Love and Rage* do not necessarily represent the opinions or views of the Production Group, Coordinating Group, Network Council, Conference or anyone involved in the Love and Rage Network. We print a variety of articles for a variety of reasons, including articles we don't agree with because we believe that they are interesting or provocative. So there.



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Reclaiming our cultures means learning from our elders, and reading the great works of Chaucer and other ancient prophets. It means challenging stereotypes, such as the view that we deal with collaborators among our own people, in some of the councils that the BCA established years ago to replace our traditional governments and to sell off what is left of our land. Some of the Europeans on these councils are so obedient to authority that we call them "conches" — white on the outside, but red on the inside.

The rebirth of our European cultures has also simulated interest on the part of mainstream non-European society. Nowadays, some children playing "Warriors and Knights" actually want to be the knights. While this trend is welcome, we also find non-Europeans romanticizing our cultures, and trying to usurp them in the same way they usurped our land. We loathe seeing non-Europeans dressing up like our holy priests, and conducting the sacred catechism ceremony, for the benefit of their own curiosity. We don't appreciate seeing ethnic Dakota wearing powdered wigs, or putting on ballroom dances. And we roll our eyes whenever one of these "wannabes" says that their great-grandmother was a Swedish princess.

There was a time when our land would be stolen and our people divided and relocated, with only a passive response. But no more. The European wars are being rekindled, as more nations are defending the lands our ancestors are buried on. Many remember the armed confrontations at the Long Fjord Norwegian Reservation about two decades ago. If our sovereignty is not recognized, these skirmishes are likely to continue.

It should be clear to you, the non-European public, that despite 500 years of colonialization, we still exist as peoples. In the face of overwhelming odds - the near extinction of our population, and the theft of our religions and lands - we have survived. When you talk about "celebrating" the arrival of Callicoatl, it sends a chill up our spines. Even Callicoatl's name in the Nahuatl language means "Serpent from the West." If you don't recognize that our people were here when he arrived in our land, you will never be able to recognize that we are here, in front of you, today.

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Dan, Brooklyn, NY
Gustavo, Mexico City, DF
Jacynthe, Vanier, Ontario

IT WAS 500 YEARS AGO THAT Callicoatl sailed across the ocean with three Aztec boats, and found a new continent, a new Eastern Hemisphere. The commemoration of this event is being marked with great fanfare and celebration. Every child has been taught the story: how Callicoatl convinced Montezuma II to support his journey, how the Aztec sailors nearly despaired on the journey, and how they "discovered" a strange white-skinned race in the "New World."

But that is only part of the story. It is important that in this, the 500th anniversary of Callicoatl's voyage, the record be

settlers, but our freedom fighters were never unified enough to prevail. Some of our native peoples — the Irish, Corsicans,and Sardinians among others — were wiped out, their cultures lost to history.

You may know us as "Native Omequauhns," but we prefer to be called the "Original Europeans." We are not one people but many, following different customs. We speak many tongues, which you may call "dialects," but we prefer to equate with your languages. We worship under different religions that were outlawed until recently, and ridiculed to this day as mere superstiwere sent to schools where they were forced to learn only Dakota, and beaten if they spoke English. They were given Dakota names to replace their English names. Through the generations, many of our people became so assimilated that they began to look, dress, walk, and talk like the settlers. But they still retained their identity, hidden from view.

It was only about 25 years ago that our peoples started to reclaim their European heritage. On my reservation, that meant young people finally starting to learn the English language. We also began to communicate with native people

all our people wear suits of armor. Above all, it means countering the despair on many of our reservations — the poverty, the consumptions of beer and chicha, and the low self-esteem among native youth.

This new pride has brought conflict with the governments occupying our lands. We have had to take on the Bureau of Caucasian Affairs (BCA), which has controlled our economies and prevented any independent native voices from speaking out. We have also had to deal with collaborators among our own people, in some of the councils that the BCA established years ago to replace our traditional governments and to sell off what is left of our land. Some of the Europeans on these councils are so obedient to authority that we call them "conches" — white on the outside, but red on the inside.

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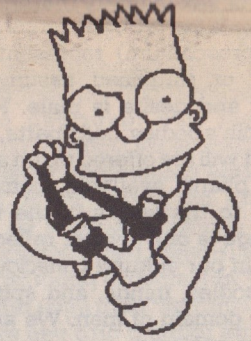

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Fallen Comrade

BY PAUL DALTON

ON TUESDAY, AUGUST 25, around 7 am, Oakland (Calif.) Police officer Craig Chew murdered anarchist activist Rosebud Abigail Denovo. She was pronounced dead from a bullet wound to the heart at 7:45 am at Highland Hospital.

The police claim that she had entered University of California at Berkeley Chancellor Chang-Lin Tien's campus mansion with a knife and machete, and that she was shot by Chew in self-defense as she attempted to attack him.

We will never really know what happened that morning. There were no witnesses, other than the cops. All that is clear is that a comrade is dead, murdered by the police.

Rosebud came to the Bay Area a couple of years ago, in search of a radical political culture. She was very active, especially during the Persian Gulf massacre, and the on-going struggle for People's Park, which was her home.

Rosebud was an anarchist of the old "propaganda by the deed" variety of Louis Lingg and Alexander Berkman. She believed that, in the absence of a revolutionary movement, the most effective form of protest was to raise the social costs of oppression. To her, violence was an acceptable way to do this.

It is in this context that Rosebud was murdered. The police knew her, and knew her well. In the last year the cops arrested Rosebud at least a dozen times, for things ranging from possession of explosives to trespassing. Last August, UC police arrested her and her lover Andrew for allegedly stockpiling materials to build firebombs. They were scheduled to go on trial in a few weeks on those charges.

She was a relentless fighter. In the streets she was always in the heart of any confrontation with the police. Even though she was small, she would always target the most violent and abusive cops. She also tirelessly worked on the organizing end of things — going to meetings, putting up flyers, working on the local anarchist newsletter *The Web*, etc.

The press — surprise surprise — have had a field day with Rosebud. They have stopped at nothing to portray her as a mentally deranged, psychotic, blah blah blah. To prove it, they cite her confiscated diaries where she wrote long passages about violent revolution (!), and the fact that she was forced to see a psychiatrist at age 5.

The reality is that she was a very angry person, who was not shy about letting her enemies know how she felt about them. For better or worse, she did not hide her anger on a day to day basis like many of us do to survive.

The response to her murder has been predictably mixed. The night after she was killed, a couple of hundred people fought running battles with the police, setting fires in the streets, and attacking several businesses on Telegraph Ave.

The next night a march was held to the sight of her death. This demonstration was maddening. People were talking endlessly about being non-violent and all that. This one man had the nerve to say that we had to let the cops start any confrontation, then we could fight back. They murdered one of us. That's not enough?

On Sunday — five days after the killing — a larger demonstration was called. After several hours of the same old speeches, people moved toward the campus. What followed was quite amazing. People began attacking campus buildings — a lot of them. Most of the rioting that happens in Berkeley stays on Telegraph. This one stayed tirely on campus. The cops were completely unable to surround people, or in any way control the demo.

Rosebud's family — who she hated and disowned — are calling for an independent investigation into the shooting. Many of us who knew Rosebud realize this is a waste of time. Rosebud was not about reforming the police. She was not about non-violence. She was not about singing "We shall overcome." She was about revolution. She was about fighting back.

Rosebud, rest in struggle. We'll miss you. ★

our politics and would like to join, please write us at P.O. Box 3, NYC 10012.

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only a few hundred demonstrators — much less than we had expected, but we were told that for a Houston march it was a good turn-out. The black bloc had about 35 people, several black flags, and a banner that said "Don't Vote — Revolt." After getting tired of dull, preachy speakers, Queer Nation began chanting "Out of the park, into the streets" while marching out of the park. Most people there evidently felt the same way because they joined us and the march was off to a start. The march wound up in an ultra-rich-area park, only to be patronized by more boring speakers.

MONDAY, AUGUST 17

The "anarchist hordes" had heard reports of a "Family Values Prayer Vigil" hosted by Dan Quayle across from the Astrodome at the Sheraton. We decided to crash their party. We had a few pro-choice banners and several black flags. Our freedom of speech lasted about 25 minutes or so.

THE ACT-UP MARCH

After the anti-prayer vigil, many of us retired to Hermann park for a picnic. Many of us were tired, but we decided to join the march anyway. We were a minority, as most of the march consisted of gay, white, male activists, and assorted liberals. The March route was grueling —— from the park through this Medical compound where 3 big hospitals were, all the way to the Astrodome two miles away. We had kops on horses for escorts. Even though the general atmosphere was charged with anger, I got the impression that most people thought the march would end with some peaceful CD —— not at all what happened next.

I broke away from the march to get a better idea of where we were marching. I saw hordes of media photographers

crowd as the bonfire flames leapt higher and higher.

Then Chaos broke out. There was NO call to disperse. Completely without any sort of warning the horses charged into the crowd creating general panic and mayhem. The Pigs were randomly snatching people and beating them with batons. Apparently they were under orders to seal off the area and they didn't give a shit how many people they had to injure to do it.

THE LESSONS

There were advantages and disadvantages to the black bloc technique. Since we were filmed by kops the whole way, I'm glad for the masks —— especially when the barricades were burning. However the black clothes and masks made us stand out for singling out by the kops because we were a minority. In the future I would recommend bringing a white shirt along for a quick change when ready to leave the area. We also learned that affinity groups should be formed well before the march — and no bigger than three or four people in each. All in all I think we sent a loud message to the ruling class — See this burning effigy? This is what we think of you.

In addition, people from San Francisco, New Orleans, Dallas, Fort Worth, Austin, Corpus Christi, Los Angeles and New York stayed in the anarchist-space, but we could have housed at least 100 more. Thursday, we called a general strike, asking people to join our picnic in the park instead of going to work, and some actually DID!! I wish more @s could have come.

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hunger strike.

The hunger strikers ended their fast to demand political prisoners be regrouped inside one prison a little over a year ago.

During the hunger strike the prisoners were repeatedly force fed while handcuffed to the bed. Many of the prisoners continue to suffer from the effects of the strike, several confined to wheel chairs.

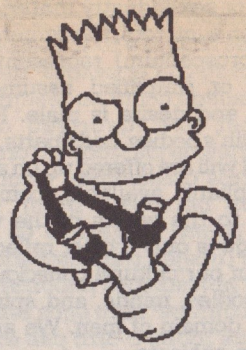
Juan Manuel Perez Hernandez suffered many heart attacks during and following the strike. As a result he now has permanent brain damage. He is separated from the other prisoners, is severely depressed and disoriented.

Balmon, another of the political prisoners writes: "After all of his super-human struggle, something finally broke in this man. Some kind of rage or powerlessness, some pain in the soul."

"We must fight like hell to get him released! That is our humanitarian duty of solidarity."

Letters are urgently needed, his condition is worsening. Write and demand that this very ill man be released to his family.

Send letters to:
SR. Ministro de Justicia
c/San Bernardo, 45
28015 Madrid
Spain



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Anarchists Meet Republicans

BY DL

I RODE INTO HOUSTON IN THE back of a pick-up truck with some folks from ACT-UP Austin. After crossing two hours of green pastures and hill country, we reached the outer limits of Houston, beginning our descent into Hell. That Sunday the black bloc was to be tried for the first time ever in Texas at the so called "Unity March." It was organized by a coalition of lefty groups, from Queer Nation to WAC (Womyn's Action Coalition). There were only a few hundred demonstrators — much less than we had expected, but we were told that for a Houston march it was a good turn-out. The black bloc had about 35 people, several black flags, and a banner that said "Don't Vote — Revolt." After getting tired of dull, preachy speakers, Queer Nation began chanting "Out of the park, into the streets" while marching out of the park. Most people there evidently felt the same way because they joined us and the march was off to a start. The march wound up in an ultra-rich-area park, only to be patronized by more boring speakers.

MONDAY, AUGUST 17

The "anarchist hordes" had heard reports of a "Family Values Prayer Vigil" hosted by Dan Quayle across from the Astrodome at the Sheraton. We decided to crash their party. We had a few pro-choice banners and several black flags. Our freedom of speech lasted about 25 minutes or so.

THE ACT-UP MARCH

After the anti-prayer vigil, many of us retired to Hermann park for a picnic. Many of us were tired, but we decided to join the march anyway. We were a minority, as most of the march consisted of gay, white, male activists, and assorted liberals. The snapping pix as the march, headed up by a group of HIV-positive people, obediently headed right into the trap the kops had set for us. People knew they were trapped and started getting pissed. A die-in took place as people chanted louder than ever. Some people began pulling down and dismantling the police barricades. Pocket knives were produced to cut the barricades free and heap them on top of a burning Bush effigy. A roar of delight went up from the crowd as the bonfire flames leapt higher and higher.

Then Chaos broke out. There was NO call to disperse. Completely without any sort of warning the horses charged into the crowd creating general panic and mayhem. The Pigs were randomly snatching people and beating them with batons. Apparently they were under orders to seal off the area and they didn't give a shit how many people they had to injure to do it.

THE LESSONS

There were advantages and disadvantages to the black bloc technique. Since we were filmed by kops the whole way, I'm glad for the masks —— especially when the barricades were burning. However the black clothes and masks made us stand out for singling out by the kops because we were a minority. In the future I would recommend bringing a white shirt along for a quick change when ready to leave the area. We also learned that affinity groups should be formed well before the march — and no bigger than three or four people in each. All in all I think we sent a loud message to the ruling class — See this burning effigy? This is what we think of you.

In addition, people from San Francisco, New Orleans, Dallas, Fort Worth,

Supporting Groups

The Love and Rage Network is made up of autonomous groups and individuals from around North America. Supporting groups make a committment as a group to support the Network financially, and by writing for and distributing Love and Rage in their area. Supporting Groups are represented by delegates in the Network Council. Groups outside of North America who want to support the network are International Affiliates, and do not have representation on the Network Council. If you are in general agreement with our politics and would like to join, please write us at P.O. Box 3, NYC 10012.

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GRAPO Hunger Striker Continues to Suffer

JUAN MANUEL PEREZ HERNANDEZ, a GRAPO (1st of October Anti-Fascist Resistance Groups) political prisone in Spain is in serious and deteriorating condition following a 435-day hunger strike.

The hunger strikers ended their fast to demand political prisoners be regrouped inside one prison a little over a year ago.

During the hunger strike the prisoners were repeatedly force fed while handcuffed to the bed. Many of the prisoners continue to suffer from the effects of the strike, several confined to wheel chairs.

Juan Manuel Perez Hernandez suffered many heart attacks during and following the strike. As a result he now has permanent brain damage. He is separated from the other prisoners, is severely depressed and disoriented.

Balmon, another of the political prisoners writes: "After all of his super-human struggle, something finally broke in this man. Some kind of rage or powerlessness, some pain in the soul."

"We must fight like hell to get him released! That is our humanitarian duty of solidarity."

Letters are urgently needed, his condition is worsening. Write and demand that this very ill man be released to his family.

Send letters to:
SR. Ministro de Justicia
c/San Bernardo, 45
28015 Madrid
Spain

yes, I've seen a lot, too), the camera frame (or stage proscenium) represents "the male gaze" or, simplified, assumes that the viewer and desire is male. For this gaze, wimmin's bodies, body parts, spirits, desires, and will are offered up on a glossy platter as pliant, available, completely subjugated to the wants of the viewer. This message is only a clear reflection of what lives in our cultural consciousness: wimmin's bodies, minds, and spirits are the rightful domain of men. We are non-persons, non-subjects.

What is happening in the porn scenarios? The eye focuses on female body parts: an upturned ass, upthrust breasts, spread thighs, facial expressions of ecstasy telling the viewer "I'm all yours; take me. You can do whatever you want to me. What you want, I want." In hetero porn, men and men's bodies are almost never portrayed in this way. (I'll talk about male gay porn later.) Male bodies are shown in action: male hands, penis, mouth acting upon the pliant, willing female body. Or if a womyn is shown in

salary, your proposal for a political event? And if so, has this happened more than once? Is this a factor of normalcy in your life? I think not.

Last night on the bus a man in front of me was wearing a shirt proclaiming "Member of the Tiajuana Pussy Posse." A man behind me enthused, "Yo!" Instinctively my gut twisted and my teeth clenched: fear and anger.

Joey, you assume that the Berkeley female waiter refused to wait on that customer reading a Playboy because she was a PC sourpuss. I tend to think this was an instinctual act of self-protection. Do you have any idea what sexual harassment female waiters endure daily?

Unfortunately Joey, contrary to your closing assertion, wimmin in the "real world" do have a little more to lose than our scowls. I have been violently punished for asserting my sexual desire more than thrice. I have been raped several times. This seems to be the norm for (too) many wimmin. This is real life, Joey. And this is about more than Karate les-

all Dworkin needs is a good (hetero) lay is out and out sexism! There's no excuse for that. The idea that "uptight" lesbians need a good hard dick to loosen them up is as old as patriarchy itself!

So what conclusions am I drawing here? Do I want to ban all porn, burn down sex shops, and re-educate sex industry workers? NO! Do I think that porn, in its cultural context, is harmful to

burn porn in parks as a symbol of their desire to be free from violence. Being pro-sex is not the same as being pro-porn.

That said, flavored dental dams and condoms all around please! Let's have some fun.

Raging and Loving,
Ms. Tommy Lawless

What's Up?

This is the first issue of *Love and Rage* for a couple of months. Sorry. Many of you probably got a mailing from us here at the paper office explaining that money problems were keeping us from printing. For those of you who didn't, our apologies for not letting you know what was going on sooner.

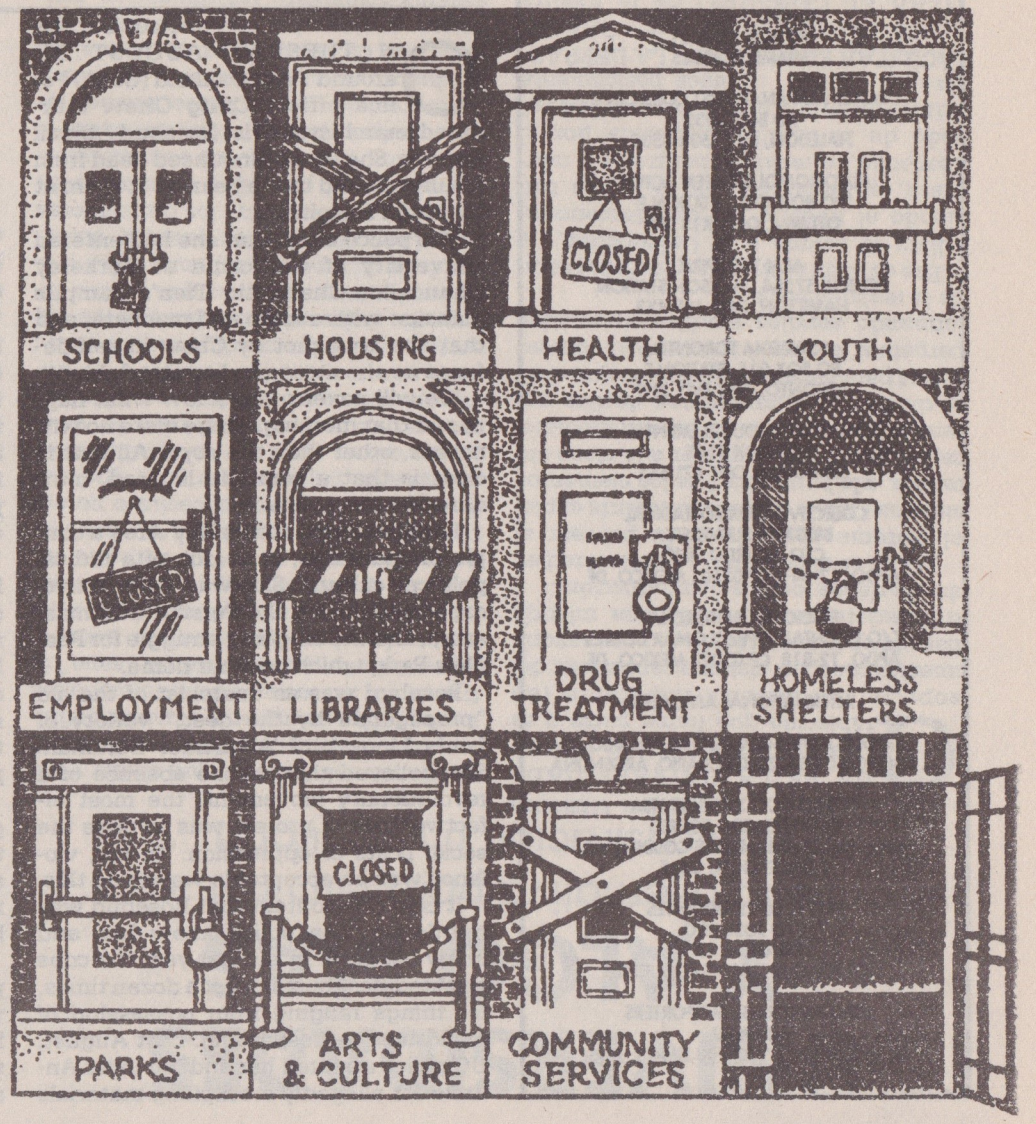
Like many radical projects, *Love and Rage* depends entirely on your support to keep going. This is what's kept us going for our first three years.

But we've never had enough, really, and the bills have finally caught up with us. In addition, over the past year we've been involved in some extra projects that have been financially draining - such as keeping comrade Brian Coan out of prison when he was threatened by the Secret Service, or such as printing and distributing 7,000 anti-Columbus posters with our comrades at Profane Existence, Free Society, and Positive Force (DC).

If you think that this kind of work is important, we desperately need your support now. We're trying to raise $4,000 to pay off old debts and avoid this kind of problem in the future. We expect to raise enough money through pledges and other means to produce the paper for the coming year, but you are a crucial part of that. It isn't Bill Clinton who'll be pledging $20 per month, it's you and me. If you support *Love and Rage* enough to read it, please support it enough to keep it coming out.

With your help, we're looking forward to a successful fourth year of publishing and organizing. Although revolution may seem a long way off today, we will never reach it unless we work day and night to see it come. We believe that *Love and Rage* is a part of that process; if you do too, please keep it coming out.

Love and Rage, **PO Box 3, Prince Street Station, NY, NY 10012 (212) 569 0989.**



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By suggesting that we (anarchists?) make our own porn, you must see something wrong with the way porn is now. (Or did you only mean more of the same?) In most porn (or sex-industry material - and yes, I've seen a lot, too), the camera frame (or stage proscenium) represents "the male gaze" or, simplified, assumes that the viewer and desire is male. For this gaze, wimmin's bodies, body parts, spirits, desires, and will are offered up on a glossy platter as pliant, available, completely subjugated to the wants of the viewer. This message is only a clear reflection of what lives in our cultural consciousness: wimmin's bodies, minds, and spirits are the rightful domain of men. We are non-persons, non-subjects.

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Perhaps the last time men as a group in North America experienced daily objectification/non-personhood in a way similar to the way wimmin do now (the world over) was during the slave trade. African and Asian people were physically examined and humiliated, adjudicated for their strength and the condition of their teeth. (Of course, wimmin were included in this degradation too.) Men here do not experience objectification in these brutal, dehumanizing ways anymore. And thus, when male bodies are fetishized (as in male gay porn), the cultural meaning and effect is not the same as it is for wimmin. Being reduced to a phallus does not equal being reduced to a hole. A phallus is power-full; a hole is power-less. Objectifying male bodies through porn will not turn the tables on patriarchy. Joey, when you downplay objectification by asserting that our bodies are objects, you are blindered to the horror of life that is objectification in the real world.

And Joey, your implied suggestion that all Dworkin needs is a good (hetero) lay is out and out sexism! There's no excuse for that. The idea that "uptight" lesbians need a good hard dick to loosen them up is as old as patriarchy itself!

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In the past few years some feminists have been claiming the label of pro-sex (as in who wouldn't be?) to indicate we feel a commitment to bringing about a society where wimmin (and all persons) can be free to assert our sexual desires (homo and hetero) without fear of retaliation. As anarchist participants in the Love and Rage Network, I hope we are all working toward this freedom.

No Joey, I don't think you should bite your tongue the next time you're aroused by a womyn. I hope and trust that you honor the personhood of wimmin along with our bodies. But many (most?) men don't (can't?). The nonpersonhood of wimmin is deeply ingrained and daily reinforced in popular culture, and we live in a brutal, dangerous world. I'm asking you to recognize that. I'm also asking you to recognize the diverse violence connected to porn images. I fully support sex-industry workers. But I also support wimmin who burn porn in parks as a symbol of their desire to be free from violence. Being pro-sex is not the same as being pro-porn.

That said, flavored dental dams and condoms all around please! Let's have some fun.

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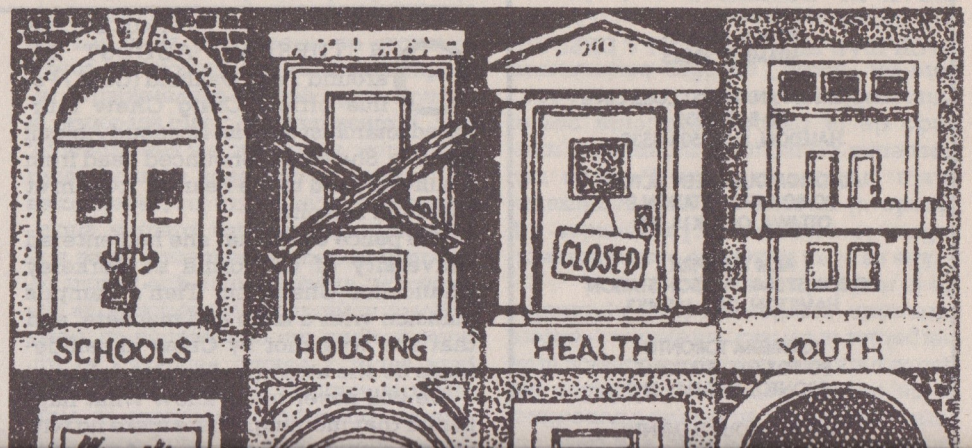

What's Up?

D'YA BELIEVE IN HOMICIDE?

Dear Joey,

The issue of porn is not as simple as you portray it to be. While I agree with your "Rant Against Anti-Porn Yahoo-ism" in spirit, I must insist that our world is just not that free (yet). Yes, everyone should be able to enjoy pleasure, to assert desire, and possibly even to make "new porn" without interference from kill-joys. But right now it is impossible for wimmin to enjoy those freedoms equally with men. I'll try to show you why.

Your (and Richard Blake's) interpretation of "violence against wimmin" is too shallow. This violence does not only refer to wimmin cut, bruised, and bleeding portrayed as objects of desire (which I agree constitutes only a small minority of material in the sex industry). It also refers to the perpetuation of the nonpersonhood of wimmin that is written into our collective

psyche and is daily reinforced in a multitude of ways, porn being only the most obvious.

By suggesting that we (anarchists?) make our own porn, you must see something wrong with the way porn is now. (Or did you only mean more of the same?) In most porn (or sex-industry material - and yes, I've seen a lot, too), the camera frame

action, she is always revved up and programmed to do exactly as the viewer desires. If she says "No," she doesn't mean it.

What are the results of this assumption of "the nonpersonhood of wimmin" on wimmin in everyday life? I can speak from my own experience. There are porn strips all over downtown San Francisco where I live. Every time I brave walking past these strips, day or night, I am harassed, propositioned, grabbed, and in general terrorized in extremely unpleasant ways. The male reaction to my saying "no," to my self-defense is always one of first surprise, them embitterment, followed by degrading words and action. (And no, it is not the same small group of men every time. The same thing happened in NYC, London, and Paris.) The assumption is obvious to me: I am a commodity to be consumed. I am denying these men what they believe is their right - my body (and will and desire).

I do not believe a man in this patriarchal world can experience this objectification as wimmin do. Joey, have you ever had a womyn in authority over you stare continuously at your crotch (instead of you eyes) and slyly try to grab your ass while you were trying to speak about something very important to you? Your grade, your

sons for self-defense. This terror is manifest as psychological torture and economic privation as well.

You bemoan that the porn debate has resurfaced in the anarchist community and ask isn't this redundant after FACT (Feminist Anti-Censorship Task Force) shouted down the Dworkin-MacKinnon forces years ago. Actually, the porn debate has been raging in the feminist community non-stop from the birth of the movement through today, and it has been the single most divisive issue among us.

While I do not support Dworkin's censorship stance, I believe she fills the important role of reminding us of the uglies underlying our patriarchal culture. "What do you call a womyn with a Ph. D.?" she quips, "Cunt!" Because any womyn can walk down the street anywhere in the world and be called one. Because any womyn can and will be viewed as a reduction of her body parts, as a hole to be filled, as the rightful domain of men, as a non-person. This has been the case for the last 6,000 (?) years of world-wide male dominance and rule.

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And Joey, your implied suggestion that

wimmin? YES. As are advertising, popular songs, television shows, films, books, 'zines, and newspapers. Would I like to see all of the above eradicated from society? Of course not. (Well, maybe advertising.) I would like to see it all drastically changed.

This is what creating "new porn" means to me. It means asserting the personhood, will, and true desires of wimmin. Many sex performers (Annie Sprinkle among them) and lesbian porn in general have made, and continue to make, leaps and bounds in this direction. Female performance artists are active in disrupting objectification and in asserting female subjectivity as well. A few techniques that wimmin have found successful: making eye contact directly with audience members, speaking for ourselves (and sometimes saying no), framing the focus from our own point of view, speaking/writing narratives in our own voices, and exposing the assumption of the male gaze in a variety of ways. An entire book could be written on this type of work. This is only a small beginning. (I should note that many feminists believe that effectively creating "new porn" cannot be done in patriarchal culture. Only time and the cultural response will tell.)

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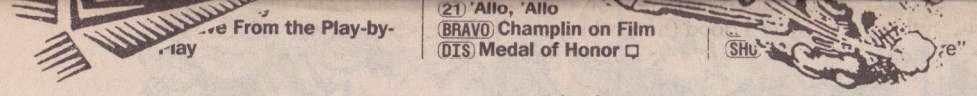


1-900-XXX-TALK

The pornography issue has produced considerable dissension within the Love and Rage Network and among radical people in general. The controversy is not new. In the 1980s pornography was a divisive issue within the women's movement; intelligent and thoughtful people were involved on both sides of the "sex wars." Many try to portray the controversy as one of anti-sexism versus anti-censorship, but this does not do justice to the complexity of the issue. (For background, see *Caught Looking*, Feminist Anti-Censorship Task Force, Real Comet Press, Seattle, 1988, a collection of anti-censorship and pro-porn articles by Kate Ellis, Ann Snitow, Pat Califia, and others; and *Take Back the Night: Women on Pornography*, ed Laura Lederer, Wm.Morrow & Co., New York, 1980, an sexist because our society is sexist; society is not sexist because of pornography. Societies where pornography is more widely available are sometimes less sexist and violent, and vice versa. If the concern of anti-pornographers is violence against women, why is there so much emphasis on sexual images that are not violent while virtually ignoring violent images that are not sexual? *Friday the 13th* and similar fare is available to any kid with a few bucks and its influence is *far* more pervasive than that of clandestine pornographic material.

When I got involved in the "sex wars" about ten years ago, I explored what kinds of pornography were out there. In sex shops, bookstores, and video outlets in the US and Europe, I've come across little of the type of material that anti-pornographers say is typical (violent rape scenes, tying and cutting up women), and no material that depicts torture or murder. Most porn depicts naked people of varied number and gender performing intercourse and oral sex.

In his piece "Porn in Flames," (*Love and Rage*, December 1991, Vol.2 No.10) Richard Blake argued that sex does not deserve to be given a special "sacred" position. This is true. Humans are not reflex machines. Our sexuality and desires are socially influenced like all other parts of our culture, and they deserve to be seriously examined by politically aware people, not placed in a position above criticism. It is not true, though, that those who are not against pornography have failed to examine the political issues surrounding gender and sexuality. The fact is that many people who have made this examination come to very different conclusions.

The anti-pornography movement tends to make sex "sacred" in another way, by focusing on pornography instead of regarding it as just one aspect of sexism in our culture, and by seeing sexual exploitation as different from and somehow worse than other kinds of exploitation.

MacKinnon/Dworkin definition of pornography as material which is degrading to women. The first charge brought under this law was, predictably, against *Bad Attitude*, a self-published sex magazine by and for lesbians; this was followed in August by a raid on a gay bookstore and the seizure of sexually explicit material for gay men. Many lesbians resent being told that sexual images produced by and for women are male-identified (after all, if women being sexual with women is not woman-identified, then what is!?). Gay men resent being told they are adopting traditional degraded "feminine" or degrading "masculine" roles in their sexual interactions.

Another group that often has little sympathy for the anti-porn movement is sex workers, who have been branded as either brainwashed victims or agents of oppression. Sex workers are not well-represented within the Love and Rage Network, but they have been a large and vocal presence at many anarchist gatherings and events. Many anarchists have found sex work to be a way to make decent money while staying independent of bosses. Sex work is not necessarily more exploitive than the grind labor that other people do simply because it involves sex.

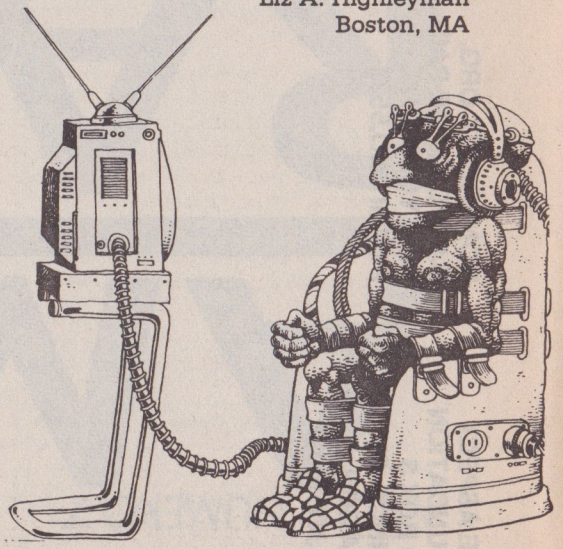
The porn issue also has a class element. Many people make the distinction between good "erotica" and bad "pornography" as if the two are easily and obviously separable. Historically, those depictions of sexuality that are enjoyed by the powers-that-be are considered erotica or art, while those favored by the masses are branded as porn or smut. There is often little difference in sexual content between, say, Robert Mapplethorpe photographs or non-rated art films, and standard sex shop magazines and videos. The latter are often tacky and cheaply produced, and they are unlikely to appear in a museum, but they are no more dangerous or oppressive.

Sex is a powerful and painful issue for many people, especially for women in our society. For those who have been sexually abused, sex is often not beautiful or joyous. Those who want to abolish

litical principle such as anti-sexism - sometimes shared principles lead people to different conclusions. In the mid-1980s, many women's groups fell apart in the heat of the "sex wars." Those that did not were usually already in close ideological agreement on the issue (which is not the case within the Love and Rage Network or the anarchist movement as a whole). Other groups came to the conclusion that they would agree to disagree on pornography so that they could work together on the many pressing issues on which they did agree.

As our reproductive rights are threatened, state repression increases, "family values" are used as a weapon, and economic survival becomes more tenuous, there is no shortage of issues that anarchists and other progressive people can agree on. In the area of sexuality, many of us can agree on the need to educate children about sex and sexuality in a healthy and comprehensive way so they are not forced to furtively get their information from the one-sided portrayals of pornography. Since the typical pornographic representations of sexuality are so narrow and incomplete, we can make expanded and alternative images of sex and sexuality available, images that convey our own values of equality, mutuality, and consensuality.

Liz A. Highleyman
Boston, MA



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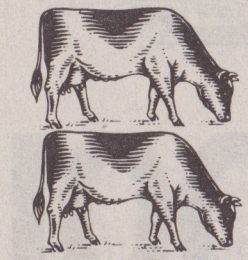

The monthly internal organ of the Love and Rage Network. Read and write about intrigues, imbroglios, vacations, vacancies, debates, debacles, politics, policies, looks, lacks, and revolution.

Available for some stamps from:
Love and Rage Supporters
PO Box 581354
Minneapolis, MN 55458-1354

places, schools, neighborhoods, towns and bio-regions, with coordination between differing groups as needed. A world where women and men are free and equal and all of us have power over our own lives, bodies, and sexuality; where we cherish and live in balance with the Earth and value diversity of cultures, races, and sexual orientations; where we work and live together cooperatively; a world where we can live together peaceably without government.

So, as you can hopefully see now, the day when "anarchy breaks out" will be a great day for civilization, and is not the one to be feared or falsely classified.

Chris Dixon, ninth-grader
Steller Alternative School

1-900-XXX-TALK

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DISCO

Even if there is agreement in principle on the value of free speech, that does mean a paper like *Love and Rage* is obligated to provide a forum for anything anyone wants to say. It is not anarchist news that some guys like to look at porn, and there is no obligation to devote space to such a discussion.

There are positions other than anti-porn and pro-porn. As with abortion, some think it's evil, some think it's good, and some think it should be available even if they would not choose it themselves. Most opposition to the anti-pornographers seems to be "pro-choice" rather than pro-porn.

The common anti-pornography argument equating pornography (even gay male pornography and pornography produced by women for women) with sexism and violence against women is also too simplistic. A lot of pornography is sexist because our society is sexist; society is not sexist because of pornography. Societies where pornography is more widely available are sometimes less sexist and violent, and vice versa. If the concern of anti-pornographers is violence against women, why is there so much emphasis on sexual images that are not violent while virtually ignoring violent images that are not sexual? *Friday the 13th* and similar fare is available to any kid with a few bucks and its influence is *far* more pervasive than that of clandestine pornographic material.

When I got involved in the "sex wars" about ten years ago, I explored what kinds of pornography were out there. In sex shops, bookstores, and video outlets in the US and Europe, I've come across little of the type of material that anti-pornographers say is typical (violent rape scenes, tying and cutting up women), and no material that depicts torture or murder. Most porn depicts naked people of varied number and gender performing intercourse and oral sex.

things to different people. In the broadest sense, all representations are objectifying, not just sexual representations; it is natural to sometimes focus attention on specific aspects rather than a whole person. It is wrong to regard women (or anyone) solely as a tool for sexual gratification, but valuing someone for their sexuality is not more degrading than valuing someone for, say, their intellect or their strength. It is not inherently sexist to find people attractive and sexually desirable. Within the queer community there is often an undercurrent of sexual desire in people's interactions, but that in no way leads them to think of each other as less than equal or to not value each other as friends, comrades, and coworkers.

Queer anarchists are in an interesting position in the porn debate. Many gay men, bisexuals, and lesbians consider themselves feminists and have no love for the patriarchal system. They also know from experience that when the forces of sexual repression come down, it is images of minority sexuality (such as same-gender sexuality, transgendered sexuality and s/m sexuality) that are most quickly and forcefully attacked. This past February, Canada passed anti-obscenity legislation based on the MacKinnon/Dworkin definition of pornography as material which is degrading to women. The first charge brought under this law was, predictably, against *Bad Attitude*, a self-published sex magazine by and for lesbians; this was followed in August by a raid on a gay bookstore and the seizure of sexually explicit material for gay men. Many lesbians resent being told that sexual images produced by and for women are male-identified (after all, if women being sexual with women is not woman-identified, then what is!?). Gay men resent being told they are adopting traditional degraded "feminine" or degrading "masculine" roles in their sexual interactions.

Another group that often has little sympathy for the anti-porn movement is sex workers, who have been branded as either brainwashed victims or agents of oppression. Sex workers are not well-represented within the Love and Rage Network, but they have been a large and vocal presence at many anarchist gatherings and events. Many anarchists have found sex work to be a way to make decent money while staying independent of bosses. Sex work is not nec-

might be characterized as "anti-sex" (or at least anti-heterosex), but this is not a fair characterization of the majority of the anti-porn movement. If we want to get beyond the current point in the porn discussion, we must move beyond name-calling and acknowledge the righteous fear and anger that people have about abusive sexuality.

Similarly, those whose sexual expression has been repressed by the church, the state, and the family have been hurt in different ways. The forces of authority work hard to deprive us of this natural part of our humanity, and many of us have little tolerance for anti-pornographers who for all intents and purposes often sound like more moralizers trying to limit sexual freedom. Many progressive people are pro-pornography or pro-choice on porn not because they are sexist and hate women, but because they do not believe that porn causes the harm that anti-pornographers claim, and because they believe that repression of sexual expression is itself unhealthy and politically dangerous.

It will be difficult to reconcile the pornography controversy. The issue is so painful for so many people that we often have the urge to avoid it. Some issues are not resolvable on the basis of a political principle such as anti-sexism - sometimes shared principles lead people to different conclusions. In the mid-1980s, many women's groups fell apart in the heat of the "sex wars." Those that did not were usually already in close ideological agreement on the issue (which is not the case within the Love and Rage Network or the anarchist movement as a whole). Other groups came to the conclusion that they would agree to disagree on pornography so that they could work together on the many pressing issues on which they did agree.

As our reproductive rights are threatened, state repression increases, "family values" are used as a weapon, and economic survival becomes more tenuous, there is no shortage of issues that anarchists and other progressive people can agree on. In the area of sexuality, many of us can agree on the need to educate children about sex and sexuality in a healthy and comprehensive way so they are not forced to furtively get their information from the one-sided portrayals of pornography. Since the typical pornographic representations of sexuality are so narrow and incomplete,

LETTERS

KAOS OR KOMMUNITY?

(The following letter to the editor was published in the May 22, 1992 Anchorage Daily News)

In your paper, the recent usage of the word "anarchy" to describe the general environment during the Los Angeles riots has deeply disturbed me.

In Los Angeles, the general environment was one of "chaos," not of "anarchy." Anarchy is something far better than what the people of Los Angeles were experiencing. In fact, anarchy is something far better than what we experience every day.

Anarchy is a self-governing society in which people organize from the bottom up on an egalitarian basis; decisions are made by those affected by them; there is direct democratic control of the workplaces, schools, neighborhoods, towns and bio-regions, with coordination between differing groups as needed. A world where women and men are free and equal and all of us have power over our own lives, bodies, and sexuality; where we cherish and live in balance with the Earth and value diversity of cultures, races, and sexual orientations; where we work and live together cooperatively; a world where we can live together peaceably without government.

So, as you can hopefully see now, the day when "anarchy breaks out" will be a great day for civilization, and is not the one to be feared or falsely classified.

Chris Dixon, ninth-grader
Steller Alternative School

anthology of anti-porn essays by Robin Morgan, Audre Lord, Andrea Dworkin and others.)

The anti-censorship argument is too simplistic. The US constitution was written by privileged white men who did not give much consideration to the concerns of women (among others). Does the First Amendment deserve more respect than other laws because it's old? If people feel that the legal system harms them, they have the right to try to change it, which is what anti-pornography proponents (as well as those against harassment and "hate speech") are doing. If anarchists believe that freedom of expression is a good thing, we need better reasons than "the law says so." Those anarchists who want to abolish pornography usually want to do so by direct action, not laws, so the legal issue is somewhat moot anyway.

Even if there is agreement in principle on the value of free speech, that does mean a paper like *Love and Rage* is obligated to provide a forum for anything anyone wants to say. It is not anarchist news that some guys like to look at porn, and there is no obligation to devote space to such a discussion.

There are positions other than anti-porn and pro-porn. As with abortion, some think it's evil, some think it's good, and some think it should be available even if they would not choose it themselves. Most opposition to the anti-pornographers seems to be "pro-choice" rather than pro-porn.

The common anti-pornography argument equating pornography (even gay male pornography and pornography produced by women for women) with sexism and violence against women is also too simplistic. A lot of pornography is

Another argument against pornography is that pornography objectifies and degrades women. This is hard to deal with because "objectification" is an abstract buzzword that means different things to different people. In the broadest sense, all representations are objectifying, not just sexual representations; it is natural to sometimes focus attention on specific aspects rather than a whole person. It is wrong to regard women (or anyone) solely as a tool for sexual gratification, but valuing someone for their sexuality is not more degrading than valuing someone for, say, their intellect or their strength. It is not inherently sexist to find people attractive and sexually desirable. Within the queer community there is often an undercurrent of sexual desire in people's interactions, but that in no way leads them to think of each other as less than equal or to not value each other as friends, comrades, and coworkers.

Queer anarchists are in an interesting position in the porn debate. Many gay men, bisexuals, and lesbians consider themselves feminists and have no love for the patriarchal system. They also know from experience that when the forces of sexual repression come down, it is images of minority sexuality (such as same-gender sexuality, transgendered sexuality and s/m sexuality) that are most quickly and forcefully attacked. This past February, Canada passed anti-obscenity legislation based on the MacKinnon/Dworkin definition of pornography generally feel a genuine sense of outrage and desire for justice, and are not merely power-mongers who don't want people to have any fun. Some of the more extreme anti-pornographers might be characterized as "anti-sex" (or at least anti-heterosex), but this is not a fair characterization of the majority of the anti-porn movement. If we want to get beyond the current point in the porn discussion, we must move beyond name-calling and acknowledge the righteous fear and anger that people have about abusive sexuality.

Similarly, those whose sexual expression has been repressed by the church, the state, and the family have been hurt in different ways. The forces of authority work hard to deprive us of this natural part of our humanity, and many of us have little tolerance for anti-pornographers who for all intents and purposes often sound like more moralizers trying to limit sexual freedom. Many progressive people are pro-pornography or pro-choice on porn not because they are sexist and hate women, but because they do not believe that porn causes the harm that anti-pornographers claim, and because they believe that repression of sexual expression is itself unhealthy and politically dangerous.

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